SERMONS AND DEVOTIONS *OLD* and *NEW*.

Revived and publisht as an Oblation of gratitude to all such of the Nobility, Gentry and Clergy as retain the noble conscience of having ministred to the weak Condition of the Author, now aged 73.

The SERMONS *at Court were before the War brake forth betwixt King and Parliament.*

Also a Discourse of DUELS, *being a Collection and Translation of other mens Opinions, with some Addition of his own.*

And this in speciall dedicated for their Use, To the Right Honourable *THOMAS LORD VISCOUNT BEAUMONT* of *Coleorton*, and Mr. *ROBERT SUTTON*, Heir to Mr. *Rich. Sutton* of *Tongue* in *Leicestershire*.

By THOMAS PESTEL, the meanest amongst his late Majesties Chaplains in ordinary.

Nonumq; prematur in annum; Hor.

LONDON, Printed for *Nathaniel Ekins* at the *Gun* in *Pauls* Church-yard, 1659.

BRITISH MUSEUM

DEVOTIONS
ON
Certain Anniverſary FEASTS, and other Occaſions.

Firſt on Aſcenſion Day. —— 1625.

TO day white Saints and holy Angels ſing
To that pure Lamb ſome new triumphant thing.
Whereat the whole frame of the world aſcends,
Each Bird on wings acroſs his Journeys bends
Upright, and from the moſt exalted twiſt
His voice proclaims, his Joyes above conſiſt.
Earth ſwels to riſe, and heaves her Iſſue fair,
In ſwift perfumes to larch the mounting Air.
Riſe then my ſoul, and every power awake!
Can wals of Duſt ſo ſtrong Reſiſtance make?
Lo! Thy Redeemer, that brave Eagle flies
With Cage and all, breaking the marble skies.
His way to climb, was fitſt to be depreſt,
Lay then his bloody Croſs upon thy breſt.
Which will be ſuch a load as birds wings are
To bear thee where his pleading wounds prepare

A Crown of Glory made by conqueſt thine,
Was his by Nature, where he will refine
Thee and thy caſe of clay bright as his own,
When join'd in Glory, both aſcend one Throne.

The Relief on EASTER ÉVE.

LIke an Hart, the live-long day
That in thorns and thickets lay,
Rouſe thee ſoul, thy fleſh forſake,
Got to relief from thy brake;
Shuddring I would have thee part,
And at every motion ſtart.
Look behind thee ſtill to ſee,
If thy frailties follow thee.
Deep in ſilence of the night,
Take a ſweet and ſtoln delight.
Graze on Clover by this calm,
Precious ſpring of bleeding Balm.
Thou remembreſt how it ran
From his ſide, thats God and man.
Taſte the pleaſures of this ſtream,
Thou wilt think thy fleſh a dream.
Nightly this Repaſt go take,
Got to Relief from thy brake.

On WHITSUNDAY, *or God is Light.*

GOD is all Light; All eye; who firſt gave ſight
To the dark Caos, yielding no delight.
To him the double Parent, whiles it lay
So deep in night, that nothing yet was day.
Wherein nought pleaſ'd his eye that blindly ſtood,
But when it ſaw, He ſaw that all was good.

He

He whoſe eternal Eſſence, Houſe and Robe,
Are all one Light; one boundleſs Chriſtal Globe:
Fathers of Lights; whoſe Son is from on high,
The day-ſpring; and whoſe ſpirit an inward eye;
Which through this worlds wide Engine moves and rouls,
But dwels in us, illumining our ſouls,
To ſearch and find that whole and only Bliſs,
Which of all three in one the Viſion is.

Expoſtulation on the loſs of a noble Gentlemans eye, Mr. H. Ha. 1634.

THou dreadfull Potter, may thy humble clay
Ask if Deformities, or Darkneſs may
Be pleaſing in thy ſight; or why we find
So many born, ſo many ſtriken blind?
Troops of diſeaſes! Change of chance to marr
Thy work; and leave a cloud where was a ſtar.
If ſin ſtill made thy wrath thus heavy fall,
Alas! thou mightſt rain Darkneſs on us all.
If ſins exceſs; their pride that have their eyes
Would all exceed, for they would all deſpiſe
But what on ſins ſlaves as a plague is thrown,
Like manna fals and mercy to thine own.
The Sodomites were blind; ſo *Tobie* was;
It fell on *Paul* as well as *Elymas*.
And to thy book, thy glaſs when we repair,
Where as all ſcruples, all ſolutions are.
That blind-born man, ſo poſ'd and quarrel'd there,
His parents too, by thine own doom are clear.
And opening his, thou giv'ſt us eyes to ſee
That Natures Blemiſh, may thy Glory be.
So canſt thou blend theſe things; and make us wealth
Of Poverty; and of a ſickneſs health.
Want teaches Plentie uſe; were night away
We ſhould grow wanton-weary of the day.

Blows, Bruiſes, Blindneſs, ere thy work be done,
May into Medcine, Balm, and Eye-ſalve run.
God that through Darkneſs ſe'ſt down through my Rains,
And knowſt how cloſe this grief my heart conſtrains.
How this blow ſtriks my eyes ſtill, that to weep
I find them apter then to look or ſleep:
Thou know'ſt the Muſe was no phantaſtick fit,
Brought forth this verſe, I am not ſick of wit.
But theſe diſordered lines, like Amraes deep
Fetcht from my ſoul, in lowly murmur creep
Up to thy Throne of Grace ——— The reſt is loſt.

On New-years Day, a New-years Gift; Out of Gal. 4. 4. *God ſent his Son, made of a Woman, made under the Law.*

Firſt, God ſent his Son.

GOD ſent his Son; to make mans joy begun
From firſt to laſt, in endleſs circle run.
Without Beginning God who never ends
From boundleſs Being, mans Beginning ſends.
Mans double guard of Sun and ſtars we ſee.
Angels unſeen, all of his ſending be.
A foodfull Garden; after food came reſt.
Then woman came, of Viſibles the beſt:
Her ſeed in Promiſe then, in Gods intent
Before all worlds into the world was ſent.
But till all other ſendings fail and fade,
The Blood that ſeal'd this miſſion was unmade.
Man firſt was ſent to Reaſons goodly Lamp,
Which dul'd he found, and dim'd in ſinful damp.
Then Sacrifice and Prayer; which heard, he ſaw

New

New Light down sent him in a flaming Law;
Wild sinners scourge; But School and Guide to those
That tir'd by sin, by Faith on him repose.
To make whose joyes in endless circle run,
From first to last; Behold God sent his Son.

Made of a Woman

MAde of a woman; Hearк you Race
Of men; no more this Sex disgrace:
The Lord of Glory leaves his place
To Bour with *Mary* full of Grace.
God above all thats great or good,
Is made of womans flesh and blood.
How rare a Vivary was this,
Our Lord within our Lady is.
O look! Amazed Angels look,
But cannot read this mystick Book;
Till that Babes blood unclose the seal,
And so himself, himself reveal.
The woman first that wrought our wo
Remember first, from man did grow.
Here all by Virgins blood was done,
Gods only Partner in his Son
Made of a woman; Heark you Race
Of men; no more this Sex disgrace.

Made under the Law.

UNder the Law; He that the Ground-work laid
Of Earth, and gave the seas a Law, was made.
Who gives the charge to this Eternal Word;
Supream-and-sole-law-giving mighty Lord.
Proud slime and worms, God bows our yoak to bear,
Put on in love, to put us out of fear.
To service, homage, vassalage descends
* To day, and first fruit of his blood he spends.

* *Jan.* 1.

What Feind Eccentrick then ſhall force our ſouls
From motions regular about his Poles?
Shall even deadly ſins in diſaray,
Keep off our minds from his Diurnal ſway?
Under the Law made he his reſting place,
And choſe the cutſe, to leave us under Grace.
But ſtill to morals tied our hearts and hands;
Scorn not his eaſie yoak, nor break his bands.
Without thoſe Grates, all fire of vertue cools;
None lawleſs thus, but Devils, Popes and Fools.

An Hymn on Trinity Sunday, 1625.

Tuned according to S. *Bernards*, Cur mundus militat? *&c.*

SI Deſideria cordium ſatias
Æternas volumus agere gratias.
O pater Luminum, & pater illius,
Qui pater noſter eſt, & tibi filius;
Per quem Cœleſtia ſingula feceris,
Quicum fundamina terræ conjeceris;
Quorum mens agitat molem mirabilis,
Atq; operarius eſt ineffabilis;
O TRINE, rejici quanquam ſim meritus,
Me tamen refici dignare ſpiritus.
Re viſas obſecro, ſol ſemper orieus,
In Lutum recidens, Cor meum moriens.
Ut quæ refulſerit exinde Puritas
Sit illi ſalus & ſanctta ſecuritas.
Heu ſines animam hac in putredine
Mundani pulveris, omni dulcedine
Superne Gratiæ privatam degere
Quam nutu facili poſſis protegere.
Si Deſideria cordium ſatias,
Æternas volumus reddere gratias.

Ad

Ad Ieſum Redemptorem.

Tu qui Serpentis caput contuderis,
Qui Preces, Lachrymas, ſanguinem fuderis,
Orcum poſt tumulum qui penetraveris,
Et mortis Dominum morte proſtraveris,
Et ſuper nubium tractus aſcenderis
Ac modis milites mille defenderis.
Labimur, labimur, Heu dicto citiùs
Jeſu ſuaviſſime, ni ſis propitius,
Menteis irradians favoris lumine
Ac labes diluens cruoris flumine,
Et ſancti ſpiritus accendens flamine.
Nos incredibili leves ſolamine.
Si Deſideria cor lium ſatias,
Æternas volumus habere gratias.

On the Holy SACRAMENT.

LOrd to thy fleſh and blood when I repair,
Where dreadfull joyes and pleaſing tremblings are.
Then moſt I reliſh, moſt it doth me good,
When my ſoul faints, and pines, and dies for food.
Did my ſins murder thee? To make that plain,
Thy pierc'd-dead-living body bleeds again.
Flow ſad ſweet drops, what diffring things you do,
Reveal my ſins, and ſeal my pardon too.

A Pſalm for Chriſtmaſs day morning.

1 FAireſt of morning Lights appear,
Thou bleſt and gaudy day,
On whom was born our Saviour dear,
Make haſte and come away.

2 See, See, our penſive breaſts do pant,
Like gaſping Land we lie,
Thy holy Dews our ſouls do want.
We faint, we pine, we die.

3 Let from the skies a joyfull Rain
Like Mel or Manna fall.
Whoſe ſearching drops our ſins may drain,
And quench our ſorrows all.

4 This day prevents his day of Doom,
His mercy now is nigh.
The mighty God of love is come;
The day-ſpring from on high.

5. Behold the great Creator makes
Himſelf an houſe of clay.
A Robe of Virgin fleſh he takes
Which he will wear for ay.

6 Heark, heark, the wiſe Eternal Word,
Like a weak Infant cries.
In form of ſervant is the Lord;
And God in Cradle lies.

7 This wonder ſtruck the world amaz'd;
It ſhook the ſtary frame.
Squadrons of ſpirits ſtood and gaz'd.
Then down in Troops they came.

8 Glad Shepherds ran to view this ſight,
A quire of Angels ſings,
And Eaſtern Sages with delight
Adore this King of Kings.

9 *Bis.* Joyn then all hearts that are not ſtone,
And all our voices prove
To celebrate this holy One,
The God of Peace and Love.

PRAYER

PRAYER and PRAISE.

TO work ſtrong lines, and wreath a Crown of Baies
For Jeſus Brows; Take fervent Prayer and Praiſe.

1. That runs and flows, and bears a deeper ſenſe
Then winding Verſe, or ratling Eloquence.
It riſes firſt, and breaks through hearts of ſtone;
(But not till *Aarons* rod be ſtruck thereon.)
Cleft with Remorſe; then climbs through weeping eyes
With ſilver feet, tranſcending far the skies
To waſh his feet; whoſe purple drops divine
Will turn this water into Angels wine.

2. This made of words, which are but vapor pent
In forge of fleſh, by panting bellows ſent
To mix with mother Air; yet this to me
Shall both a bleſſing and an honor be
(Saith God,) who cals thoſe things, as if they were
Which are not ſo; or do not ſo appear
To us: And look how ſweet it ſtrikes the ſenſe,
When vernal winds inſpire their Influence
On flowery Meads; ſo thanks like Incenſe riſe,
And Heavan takes praiſe, as perfum'd ſacrifice.

A Pſalm for Sunday Nights.

1 COme Raviſht ſouls with high Delight;
In ſweet immortal Verſe,
To crown the day, and welcome night;
Jehovahs praiſe Reherſe.

2 O ſing the Glories of our Lord,
His Grace and Truth reſound.
And his ſtupendious acts Record,
Whoſe mercies have no bound.

3 He made the All informing Light,
And hoſts of Angles fair:

Tis

'Tis he with ſhadows cloaths the night,
He clouds or clears the Air.

4 Thoſe reſtleſs skies with ſtars enchaſte
He on firm hindges ſet:
The wave embraced earth he plac'd
His hanging Cabinet.

5 Wherein for us all things comply
Which he hath ſo decreed.
That each in order faithfully
Shall evermore proceed.

6 We in his Sommer ſun-ſhine ſtand,
And by his favour grow,
We gather what his bounteous hand
Is pleaſed to beſtow.

7 When he contracts his brow we mourn,
And all our ſtrength is vain,
To former duſt in death we turn,
Till he inſpire again.

8. Then to this mighty Lord give praiſe
And all our voices prove.
The Glory of his name to raiſe,
The God of Peace and Love.

The Chriſtians Reply to Chriſts Venite.

Poſſum, good Lord by thee inclin'd:
Volo ſometimes with eaſe I find.
Nolo yet runs ſo in mind,
Malo ſtill makes me lag behind.

PRIDE

PRIDE will fall,——but Grace to the Humble.

1. THis fall Fell Lucifer firſt tries,
Who endlong fell, never to riſe.
Woman the next; then man, and all;
Proud fleſh from them have caught the fall.
2. From this foul falling ſickneſs ſhall
The fall of one, recover all
Mankind, that medcin'd by his Spirit
His beſt of Graces ſhall inherit.
Whereby he ſtill in it doth fall
Upon his humble ſervants all.

His conjugal Prayer Domeſtick.

GOD infinitely Great and Good!
Purge all our ſins by Jeſus blood.
From ſerpentine three deadly foes,
The Gardens of our ſouls encloſe.
That Spirit which Grace and Truth affords,
Rule all our actions, thoughts and words.
Our hearts into his Temples raiſe;
Our tongues loud Organs of his praiſe.
Lord make our ſelves and Race throughout,
Pure, humble, ſober, chaſt, devout,
Loyal and gratefull, wiſe and juſt,
On thee, and induſtrie to truſt;
Bleſt with a low, but glad eſtate,
In food and Rayment moderate.
Nor rich of poor to be en ied,
Nor poor to be by rich ſupplied.
Give freedom, O.der, Health and Peace,
Then in thy favour to deceaſe

When

When Nature here by Grace prepar'd,
May look for Glory afterward.

Upon a Bible presented to a young Lady, the Lady Kath. C. 1624.

THE world is Gods large Book, wherein we learn
Him in his glass of wonders to discern.
But since the print was dark, and we sin-blind;
His Word became the mirror of his mind.
And as the Eternal Father on the Son
His form engrav'd before all worlds begun,
So what he is, what God in him to us,
The spirit of both doth in this Book discuss.
Clear spring of wisdom; Truths eternal mine!
The whole a Temple; and each leaf a shrine.
And as on clouds, on mountains, and on streams,
The Sun lets beauties fall in golden beams.
But with his own pure Light the stars inspires,
And through their bodies thrusts his living fires.
So other holy books can but reflect
Those Raies, which here are native and direct,
Which apt to dazle and confound the wise,
Are yet a gentle light to Childrens eyes.
And you (*bright Maid,*) (whose name if I rehearse,
I shall a Rubrique make, and not a Verse.
And were such gold found in Italian Mines,
They would have twenty new St. *Katharines.*)
As little ones in Gardens take delight;
Here gather fruits for taste, and flowrs for sight.
The flower of Jesse, that fresh and lasting Rose:
The fruit of knowledge and of life here grows.
On babes, as tender Virgins love to look,
Behold that blessed babe within this book;
Pure, fair, adorn'd with perfect white and red,
A Crown of Radiant stars about his head.

If

If you be ſick, if head or heart do ake,
On Jeſus name call, and the pain will ſlake:
Read it when firſt you riſe, and goe to bed,
Under your Pillow let it bear your head.
All books in one, all Learning lies in this;
This your firſt *A B C*, and beſt Primer is.
Whence having throughly learnt the Chriſt-croſs Row,
You may with comfort to our Father go;
Who will you to that higheſt leſſon bring,
Which *Seraphims* inſtruct his Saints to ſing.

A SERMON, Preached to the KING AT *OATLANDS.* 1638.

JOHN I. 12.

But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.

WE Country Miniſters preaching at Court, are firſt confined to matter finiſhable in one hour; (being like the Virgins in the Court of *Ahaſuerus:* She that came once, muſt come no more, except ſhe pleaſ'd the King, and were call'd for by name) For which, I ſhall chuſe to inſiſt on few particulars. And then we are fearfull to diſpleaſe. Such are the winds of Information. One breaths

that good wise Caveat of King *James*, of ever blessed memory, Not to soar aloft, or muster up our own readings; Another whispers, Touch not State, nor Discipline, nor Controversies. At length I threw down all fear of displeasing, by choice of this Text, which plainly preaches Christ Jesus; but Christ in Excellency; excellent things are here spoken of him and of his powerfull Grace, and excellent things said to be done to us by him, and his gracious Power. And if wondrous things will take, it is a Text replete with wonders, and yet no wonder containing him who wears that title among and above all those in *Isaiah* of a Prince peaceable and wonderfull. No wonder if an earthly King be, and by his own neglected, when the King of Kings that came down from Heaven in triple light and evidence of his own stupendious Miracles, his Fathers acknowledgment, and the fiends own confessing (to see how hardly the beams of Truth are let in on envy-poisond souls) came thus furnisht among his own, *and yet his own received him not.* No longer wonder that a gracious King retains a sweet and mercifull disposition, even to disaffected Subjects, taught by this King here, the *Messiah* · who as anointed with Grace above all, so sheds Grace and Mercy over all; offers it to all, even to those that would none: These Builders here that threw him by, he would have built them upon himself, as on a stone elect and precious, and so have raised them up into a new Jerusalem: Miracle of Mercy! To urge and press the gift of his Grace, yea of his blood on those that despis'd it, counted it an unholy thing; and to remember them for his Cross, in

his

his prayer, and for his death in that Commission after, *Go preach the Gospel to them*; Let them have glad tidings of Peace and Salvation. Go take in them that would not take in me; Receive them to Mercy that received me not. And go first to them: first to the lost sheep of the house of *Israel*; and beginning at *Jerusalem*. Nor cease these wonders here; for now not the Jewish Church alone, not she his only beloved, (though even in this sense, nor *Rome*, nor *Antioch*, but *Jerusalem* is the mother Church; the mother of us all) But τὸ πλήρωμα, (saith the Apostle) The diminution of the Jew is become the riches of the Gentiles: and in the place where it was said, They are no people of mine, κληθήσονται, there they shall be called the Sons of God. And that there is Here: The Chuch of *England*, a Church of Gentiles; and this place, the Represent and Lantskep of that. If we will receive Christ, What then? I cannot tell you what: Some mighty thing it is certain. 'Tis bundled up in ἐξουσία here; which is a Right and Interest, or Priviledge and Prerogative, and a Dignity and Power no less then to become the Sons of God. *As many as received him*, &c.

Three parts I shall make of the Text; First, *Vitis*, The Vine, therein discovering the root on which this fruit grows that is so copious; clearing to us the Prime and other branching causes of ἐξουσία. Secondly, Ἐξουσία, *id est*, *Racemus*; The bunch of Grapes that hangs upon this vine; which who so puls and presses by a lively faith, shall extract an Honor, and Preheminence, and Power, *& quodcunq; velis*.——A large trail of blessing unexpressable: Our last part is *Torcular*; The Wine-press where-

by I shall first attempt to draw from *Vitis* and *Racemus* a cup of Consolation, as *Calpar* and *Inferius*: but being so the too lushious issues of the Grape must a while be set by, till we have tasted of a second cup of consideration for a cooler: and then a third of Conformity and Concordance with Christ. And then is that first to be resum'd and brew'd with some ingredients that may make it relish upon the Palate of the meekest Christians. That done, it will remain to urge the health of all three so mingled both for conveniency, and necessity absolute and respective. Last of all to make tryal by your patience of our receiving Christ in receiving his Receivers. Those that are deputed to receive our homage, and take our regard in his stead. I shall name but three, and reckon them upwards. The Poor, the Priest, the Prince of his People. Of these plainly and honestly. And first of *Vitis*, that is Christ Jesus; to him we would, but none can find that way till drawn; and no way to be drawn up, but our laying hold on the chain of Grace let down and nothing will do that but Prayer: *Let us then lift up our hearts together with our hands to God in the Heavens.*

1. Our

1. OUR first part is *Vitis*, and that is Christ; we way take his own word: *John* 15. 1. *I am the true Vine.* Poor hedge and harth wine you may wring from natural knowledge, and from moral Books, and dull muddy stuff the world affords, mingled with *Mandragoras*, whose effect is betwixt sleep and poison. But would you that above the spirit of *Cecub* or *Falernian* wine? The Vine which breeds a liquor potent and mighty in operation —— *Quod cum spe divite manet in Venas.* A cup of ἐξοσία, that fills with holy Raptures and Extasies, and lifts your Spirit up to become Partaker of the divine Nature. Then come to me, saith he; He all alone at this. He and none but He can give this Grace. Search the Vineyards the Scriptures. They testifie of him. Those Cherubins, the Old and New Testament, clap all their wings together for the enclosing him, who is A. and Ω. the same *Rock* and *Manna*, Jesus Christ yesterday and to day, and the same for ever. The Book of God is Paradise; everywhere Trees of knowledge bowing their eminent tops: But Christ Jesus, the Tree of Life in the midst of the Garden: The Fruit, and Kernel of which Fruit, is here in *Vitis.*

Objection 1.

2. But in 1 *Pet.*1.3. we find this made the Act of God the Father. *Blessed be God, even the Father of our Lord Jesus Christ, who hath begotten us again*, &c. and ascribable to him as an Act of Power and Wonder; first above that of γενὸς ἐσμεν. —— And secondly, As an Act of Love: of which he is the Fountain. While not as a Father alone, but as a Mother too he conceives in the womb of Predestination; brings forth in Vocation, tenders and bears in arms, and on his wings of Providence, and hath *Viscera misericordiarum* in the plural. And again this is made the work of the holy Ghost. *Tit.*3.8. *By the washing of the new birth, and renewing of the Holy Ghost*, &c. And so much seems implied in that Commission, *Receive you the holy Ghost:* and then, Whose sins you remit, *&c.*

For answer hereto briefly, we learn from the school that though in the sacred Trinity be order, yet no Degree: and in their Acts *ad extra*, they all blessedly conspire; as in this particular the Apostle informs us. 1 *Cor.*6. *By the Grace of God the Father, through the blood of his Son, are we raised as so many Temples of the holy Ghost.* And as the Son is in at Creation: by him were all things made, he being the power and wisdom of the Father; so the Spirit is called his Gift too; whom I will send you from the Father: and in the *Galatians* it is stild the Spirit of Christ. All build then this holy frame. But he lies down as the Foundation, as that precious corner-stone, on whom his Saints relie by vertue of their precious Faith, and partake all these precious

Pro-

Promiſes in him, Yea and Amen. He that Olive of whoſe fatneſs, and Vine from whoſe root live all the Branches; which he performs in ſpecial too by a double diſtillation of his Grace and blood; while the blood of that Vine is made ours, and we through it and him made Sons of God: and moſt properly in this Filiation here mentioned his Act, who is in nature *Filius*. He by generation to make us ſo by Regeneration. Thus have we endeavoured to dig and diſcover this to the root indeed: that root ineffable of three in one. God the Father as Author and Fountain; the Son as means and merit: the Spirit forming, cheriſhing and preſerving the new Créature. A Grace flowing from the Father by the Son in the Power and Operation of the holy Ghoſt.

Objection 2.

3. But where's the Text then? How do we receive it by Faith? Our Saviour Anſwers it in the fifteenth of St. *John*. This is done by inſition, as we by it receive him; that is, abide in him, and that cannot be without aſſenting and obeying both. By both which we begin to live and draw ſap, and continuating ſtrength of ſpiritual Life. The life I now live, I live by the power of the Son of God. 'Tis his Act and Gift in the firſt Light and Influence, and firſt Attraction and bowing our will to receive him, and in obediential performaces too aſubſequent and concurrent Grace; yet a Noſtrality too ſo far as a *non fugere* (ſaith St. *Auſtin*) nay as a *Sequi* too, and an *Agere*: a co-working with the work of him that works all in all, and all our works in us.

And the manifeſt of this Inſition, by believing and ſo receiving him, is a plain and eaſie Deciſion of that drie and tedious Jangle, which infects the myſterie of Godlineſs. For nor Faith, nor works alone; Nor they without their root; Nor it without his fruits. —— *Poſcit opem & conjurat amice*; Faith working by Love.

Objection 3.

4. But which way? How can theſe things be? Which way is the Light parted (ſaith *Job*)? &c. Where comes our divine Light of Reaſon to claſp, and Grace it ſelf under that noble and ampler Lamp of Faith? The Anſwer is prepard by St. *Peter*, who tells us where it grows: the immortal ſeed of his his Word, called therefore the *Word of Life*, and the *Word of his Grace*; and this very Grace, the *Word of Faith*: to which is ever annext the uſe and bleſſing of thoſe Sacraments, of the one whereof our Saviour tells us, *Except a man be born again*; and of the other, *Except you eat the fleſh of the Son of man, and drink his blood, no life is in you, no kingdom of Heaven for you.*

PAR-

PARTICULAR 2.

5. THus far of *Vitis*. Our second Particular is *Racemus*: The bunch of Grapes. 'Tis rendred here by Power, but is underſtood in an Excellency, Power *cum Priviledgio*. This indeed intended as *Caput Votorum*. For as he ſaith, *Quid voveat dulci alumno*; So what is it that thy ſoul deſires? Is it Beauty? Belive there are no ſuch Roſes and Lilies in their Midſummer, as Gods Sons in their early Spring. That being true of every member which is ſpoken of the body in general, Thou art all fair. No deformity; not that of ſickneſs, nor that of age, nor ſpot nor wrinckle. Free from all defilement of ſin, (a brave and high, victorious and inſolent Beauty, that) pure, fair, white and red in his innocence, and in the blood of the Lamb. Is it riches? How faint, and cold, and poor a word to this that makes a man rich in God! And rich in faith is equivalent to that. For by that is a poor wretch under all made Heir to God, who is rich over all; and enjoyes (not theſe ſhadows of the world, but) thoſe unſearchable riches of Chriſt: not filthy lucre defiling in the acquiſt, but fine Gold. So that thy adoring Mammon, is but a mockery to thy ſoul. It cannot make thee: it may marr, it may undo thee; nor can it redeem or preſerve thee, or thou it. For Fool thy ſoul may be ſuddainly ſnatcht away, And then whoſe ſhall thoſe things be? But if made a man indeed, made for ever, thou muſt be melted and refined, and new made

made the Son of God in Christ. Thirdly, If long life be a blessing desireable: Think all thy possessing here of all those dreams of the shapes of pleasures, shaddows can endure but for a vapory moment (saith St James:) but he that believes in the Son of God hath everlasting Life (saith St. John.) haves it in full and quiet possession by the power of his faith: and having named everlasting life, there need no addition of pleasure, Food, Rayment; yet all these in ἐξουσία, even in this life, fulness of joy, as full as humane nature can hold, yea overflowing exceedingly, abounding with all joy and peace in believing: which Graces and repleni shing of his Saints bosomes, are therefore in the old resembled by saturity, marrow, fatness, and in the new by manna hid, and living fountains of water, which mixt and cuited by the bleeding balm which drops from those holes of the Rock, the peirced side of our Saviour, becomes a cordial and soveraign Receipt against venom of sin, and poison of the Serpent. And lastly, If felicity consist in knowledge, or as he puts it —— *Sapere & fari*, with *sapience*, like believing with the heart: What Eloquence so puissant and clear, like confessing with the mouth to salvation? What learning to that Cross which makes Philosophy a fool, suspends & pales the sages and Disputers of this word? Angels desire to prie into it; and he that was full of Revelations desired to know nothing else.

6. But take another view of ἐξουσία in the two usual notions of the word. *Honour* and *Power*: *Honour* first, It is so thin and aerie a thing as who can tell you what it is? Something derivable from the

the prince the fountain of Honour, yet he only alike to direct us where to lay and place the Title, and the Ornaments. He can bow no mans heart to any performance: for it is a thing wholly *in honorante*, in him that will do us honour if he list, and when he list. And what are the materials and the dress? Reckond they are *Esd.* 13. Thirdly, Clothed in Purple and fine linnen, eat in gold, sleep on gold, a Chariot with bridles of Gold. (Now usurpt by vulgars) and then to sit next the King, and to be called his Cousin; Glories well worth the wearing when purchased by a long descent of noble blood and vertue mingled, or by that vertue singular. Yet how uncertain is the Possession? In times of Peace how oft hath Glory vanisht! all honour been laid in the dust: and still attended on (beside the shade of envy) with those two certain Ravishers, extream old age and death; and in times of war or danger, how subject to the pillage and affront of every Ruffin! But heres an honorable addition with a perpetuity, enough (if our hearts were filled with ambitious fires) to give satisfaction and acquiescence. Sons of the most high! which stile though some on earth may wear, yet God their Father wears it with a difference. Some most high among men, in their morning and meridian Glory, may be full low before the evening. *But thy Kingdom is an everlasting Kingdom; Thou O Lord art most high for evermore.* With cordial water it is that the Church sprinckles all our hearts when she teaches us to pray, *O Lord whose Kingdom is everlasting and Power infinite.* To be Son then to him is a Title which anoints us in Grace, as Christ in nature above all our

fellows

fellows of mankind, and in a sort above Angels. For to which of the Angels said God at any time, *Thou art my Son*: A Title wherein all Titles imperial are appaled, impoverisht, lost or far exceeded. For I can ask as great, or I can think beyond all honour ever worn by mortal; But this Gods tells me is above Demand and Cogitation: above all that we are able to ask or think.

Secondly, In the notion of Power as it is here rendred; What a formidable army doth the people present and oppose to the militant Christian? *Eph.* 6.14. *Principalities and Powers*: and then the vantage ground in high places; enough to daunt the courage of the stouteſt flesh and blood to encounter Legions of such spirits; yet mark his oration to the soldiour, *verse* 11. My Brethren, *Be strong in the Lord, and in the Power of his might.* There is a compleat armour beaten out in Heaven, and we fight under him who hath blood and spirit ready to run into and fill our veins; to make us stand, and standing fight, and fighting conquer; more then Conquerors; for we are made to triumph in Christ, who triumpht over all those powers for us. And if there be more Troopers in the way of our Salvation, as there is a world of enemies, yet this is your victory whereby you overcome the world, even your faith: and against all the treasons and rebellions of the flesh, the servant of God hath no other rescue granted him upon his instant petition, but *my Grace shall be sufficient for thee, and my power shall be made perfect in Weakness.*

PAR-

PARTICULAR 3.

7. I Have done with ἐξουσία, and am come to *Torcular*; the Wine-preſs of Application: By which I promiſed firſt to draw a cup of conſolation, which is ſoon done by contemplating the Grace and Mercy of God in Chriſt Jeſus. His abundant manifold Grace, and the multitude of his Mercies; his ſweet and tender mercies, differenced from mens, firſt in being ſure, then in their eternity. The Lord is gracious and his mercy is everlaſting. And laſtly mercy mingled of pardoning and rewarding, both together, which no man uſes to a riotous Son, or refractory ſervant; yet our caſe was more deſperate; and behold God ſets forth his love to us being enemies and in defiance. Then he ſent again his only Son, *that Whoſoever believes might not periſh.* Is not that enough? No: But, might have everlaſting life. The ſolemnity of this fulneſs of delight in the enjoying of Gods mercy thus in Chriſt, makes it up a wedding, *Hoſ.* 2. and in the Goſpel. And the Saints ſaid to rejoice in their beds. The ſpouſe in *Thalamo.* And all that Pſalm of *David*, Pſ. 45. and all *Solomons* Song are nothing but *Epithalamions* at theſe nuptials: wherein the Bride though bare and poor, and naked, and miſerable before, is now by the rich Dowry and Joynture of her Grace in Chriſt, ſtated and poſſeſt, and enobled, and arayed, and adorned above her wiſh, and to her everlaſting conſolation: but for we are too apt too eaſily to let ſuch Comforts iſſue from ſuch Texts as this; there-

fore

fore I told you, this cup must awhile be set by, till we have tasted first a Cup of sober consideration for a cooler. Be sober and suspitious, was the Heathens; and Christians rule alike is, Be sober and watch. And another, Work out your salvation with fear and trembling. Presumption in all our addresses to the Almighty ever to be avoided, least it taint our sacrifices. And however in the cœlestial bodies, sure we are in all heavenly souls, there is duly observed a *motus trepidationis*, even when they lay hold on *Vitis* and press *Racemus* here: for there be several Acts of our Saviour considerable. Three several Advents, and for three several creations. To the first he came with *faciamus*: *Let us make man in our Image and likeness*, soul and body. To the third and last. He will come with *perficiamus*, to make it up a full Redemption by his restoring all things, which act is also called a Regeneration, and respecting man, a renewing or change of our vile bodie like his glorious. But there is a secoud Advent here mentioned: When he came in a body for the Recreation of our souls. A work which is no longer ἔργον but πόιημα, *Eph.*2.10. His Poem. This Piece shewing him a work-man to the proof, and therefore well rendred in our translation the work-manship of God created in Christ Jesus. On this act *in medio* done by the Mediator; which *Janus* like affects on the last, & reflects on the first: On this are we to fix and pitch our consideration, which was done by him to the end that all ruin'd since the first, and hopefull of the last, may claim by vertue of this Act. If at that dreadfull day of Judgement

we

we would ſee him without amaze, or wiſhing for overwhelming rocks and mountains over us. O learn betimes to view him, and run after him, and lay hold upon him in this advent. 'Tis this creation puts down thy firſt; and better never made, never born, if not renewed, if not reborn. For how much more horrible then ten thouſand thunder-claps will the burſt of that voice be, *Depart, I know you not*! no not the work of thy own hands? No: for though my *Plaſma*, I formed you, yet you deformed your ſelves, and hated to be reformed by being made conformable to me in life, in death, in reſurrection.

THE third *Cup* is of Conformity or Corcordance: you may have heard of Saint *Francis* conformities, how like in every thing to our bleſſed Saviour they ridiculouſly and blaſphemouſly paint him. But ſuch morſels are for the vaſt jaws and ravenening hollow womb of a Papiſt; for their Bel and Dragon faith that devour what ever book or Balade, or Bull or Breve, without one grain of ſalt, one jot of Reaſon obtrudes upon them. Bleſſed be God they will not down with us; but this muſt: This Cup of conformity I intend, which is the eager and earneſt deſire of reſembling our Love and Mercy: for elſe what pretence have we to ἐνωσία? What fellowſhip hath Chriſt with *Belial*? yoak-leſs, unenduring to be ruled by his example. If a child of light walk ſo, and his diſciple follow him: firſt, Do this by obſerving his ſetting forth, which was

Orions;

Orient; a day-spring from on high; and thence he flows and descends in his prime *Radii* of Peace and Righteousness; comes as a light to be the Glory of his people. A prime lesson for all those that are highly descended, and those too that are highly ascended to wealth and honour, so to frame their aspects and influences, in visiting, relieving, chearing of Inferiors, dilighting to be Children of light: followers of God as dear children, avoiding as all other iniquitie (for none must tarry in his sight) so specially those sins which most do thwart in a cross line the Zodiack wherein this Sun of Righteousness was pleased to move; such are oppression, Blood, Cruelty, Violence. Mark how God beats them from his Altar, (*Isa.* 1) in Indignation; Care I for such sacrifice? Wash you, Put away the evil of your works, or 'Ile not vouchsafe you a word. Secondly, Conform and follow him from his entrance on the work of our Redemption, at those first purple drops, the *Primitiæ*, the first fruits in the Temple of his circumcision: and there we begin to work out our salvation at the circumcision of the heart, pareing away the superfluity of maliciousness, and cut to the quick by remorse for sin. Our rockie bosoms cleft and falling blood in anguish, forced to cry out, like those hearers, What shall we do to be saved? and this circumcision spreading and going round to our eyes and ears, and lips, chastening and subduing, and sanctifying all natures power in us by the power of *Racemus* here. If this in any good measure past, then on still to thy Saviours gracious life, growing in grace and favour with God and man: on to this temper of meekness,

humbleness

humbleneſs in life, in death, and ſuch a death, a crucifixion. Know you not, That they which be Chriſts have crucified the fleſh with affections and luſts! and like his reſurrection ariſing to new life, and an aſcenſion too: ſo high the Apoſtle mounts the Metaphor, and follows him into heaven: if riſen with Chriſt; up then and ſet your affections on heavenly things, *Col.* 3. 1. But ſtay a little: Is this the way to heaven? A cup of Conformity call you this? ere this be done, our Comfort will be cold and dead: if we muſt ſo learn Chriſt, we are like all to go without *Vitis* and *Racemus* too; *durus Sermo*; The harſheſt peice of your Sermon; This: and I confeſs it ſo: but we muſt drink it; we muſt ſtrive with it. I; but take heed of urging too far. You may kill mens hearts, and ſtartle many weaker ſouls from a courſe in Chriſtianity, by being too rigid. For when all is ſaid and done, and all our Receipts conſidered, when we have once received the Grace of Baptiſm, and often been confirmed in faith by receiving the other Sacrament, and receiving ſo many, ſo ſweet and precious Promiſes in Chriſt by his word preached: after all theſe Powers, we find our ſelves ſtill under the power of our Corruptions. Well! All this may well enough be anſwered: but there is a double fear that further aſſaults us. Firſt, Our Ignorance of the faith; For you yourſelves, you Preachers keep ſuch a ſtir wtih your definitions and diſtinctions, and diſputings about the thing it ſelf. The Act and the habit, and then the lodging it in the Will or in the Underſtanding, or both. The conſiſting in Aſſent, or Aſſurance or Obedience; Some or all of theſe:

So that in such a distraction, how shall a weak believer understand you? Then secondly, our infirmities are so many and so great, that they are ready to sink our faith down to the brink of Desperation in Gods mercies, and force us (wretches) to cry out, who shall deliver us! Why, Remember yet what was set by. I promised to resume that Cup, and now it is the season: now in the bitterness of soul you are fittest to taste the sweet, and sure, and everlasting mercies of God in Christ Jesus: and for that purpose am I here to minister a word in due season to such souls as are weary. And first to clear up that misty Objection of ignorance; Know for a certain, that salvation is no matter of wit: but as St. *Austin* in that known speech of his; The faithful soul is safe in the simplicity of his believing, and not in the vivacity of understanding: and as *Nazianzene* hath it, *&c.* Nothing could be more unequal then that our faith, (and so the way to salvation) should be a thing only incident to learned brains: Remember thy belief is like thy love; he that commands both, gives both: and having given a first spark blows it to a flame; and if smal and weak, yet if right and hearty, good enough. The best schollar of them all hath no better a Receipt then thou; and God will firm thy Reed to support thee all the way to Heaven: and as for dejection and aptness to despair, I will take again that Cup of consolation in hand, and strive to brew it so as it may relish on the palate of the weakest Christian, and afford him a complacency, at least an allay to all thought of impossibity or difficulty, wont to prevail with such as taste themselves, and consider not the pu ssance of *Vitis* and

Racemus,

Racemus, the power of God: For our errour proceeds both wayes, not knowing the Scriptures, or not observing the power of God. My Ingredients shall be but two, and taken from two Comparisons.

1. First compare this act of Regeneration with the worlds Creation: there for the consolation, of the darker and weaker spirit, we find it vain to enquire what was before the frame: so it is not clear what shall be after the dissolution: so in Recreation what goes before of the destinating, is a Depth: and what the state of glory shall be is not clear: *it appears not yet what we shal be*, 1 Joh. 3. But this appears, the Grace of God appears, and his free act is evident in both. The creature can contribute nothing at first: and then though a double cover on the earth of darkness and the deep, yet that released by his power infinite, and then having removed the waters also by virtue of his Producat, he made the land appear, and suddenly disappear invested in a robe of numerous plants and flowers. Just so in this work of thy new birth, Darkness is first all over thee, and tis Gods method. first darkness, and then light. Our imaginations dark, and our foolish heart full of darkness, and all that men can do in that state of nature, deeds and works of darkness; But then comes *oriens ex alto* with his marvellous Light, till the day dawn and Day-star rise in our hearts. Those hearts that were all dark before; all was a Chaos till light pin'd to the Sun, stream'd to remotest angles: And so it was with that Apostle St. *Thomas*, deepsy cover'd in infidelity, till the powerful light let in through his sense upon his soul. Then see

how soon he sees and startles up, and fervently rises in that cry of *Domine Deus*, my Lord and my God! and the spirit speaks the same comfort evidently to all. *Arise thou that sleepest, and stand up from the dead, and Christ shall give thee Light*: for he hath it, and he is it: *He is the true Light*; in both those main properties of Light. First, Light makes things discernable: in night great stones and blocks. So to blind nature gross sins lie undiscovered, till Light of Grace infuse a tenderness and scrupulosity, and a discretion, and ability, both to observe the surprizes of, and ask pardon for the least offences. Then secondly, The other Property of Light, Irradiation; it not shews alone, but beautifies and guilds, and enamels where it lights; so doth that Grace of *Gratum faciens*. His embracing Grace upon thy soul, rendring it gracious and precious in the eyes of thy heavenly Father. Lastly, I forget not that second Cover of the deep: That inland Gulf of Corruption, inborn and bred up with us: respecting which we all must crie with *David de profundis*, Out of the deeps. But then remember, one deep calls upon another: There is a deep of Mercy answers the depth of all our misery, and to top this Consolation, if the waves of ungodliness make us afraid and roar horribly, or after a sense of Mercy and Forgiveness, we fear the reflux and revalescency of our prevailing sins upon us: Remember his bow is in the clouds: his gracious promise in his holy Word to make his Power perfect in weakness; and he hath given to the Sea a Law, and said to wickedness, Hitherto shalt thou come, and no further; and here stay thy proud waves.

2. Our

2. Our second Ingredient is from Resemblance of our Saviours incarnation. First, In *Virgo*; his birth of a pure Virgin *Mary*: so is thine of a pure heavenly Grace, distilled from God without mans contribution or assistance. When the Angel came to salute her; when Christ came to *Nicodemus*; one with tidings of her conceiving the Son of God; the other with strange news, of a man being born again, and so become the Son of God: both wondred alike, both ask in effect the self same question; *How can these things be?* How can a man be born again and take notice? the answer is the same to both; for there is no other. The holy Ghost shall come upon thee: the Power of the most High shall do this in an act of as great freedom as the blowing of the wind: so is every one that is born of the Spirit. A second considerable comfort is that of infinite distance. God the simplest essence to stoop and marry with mans body, of all other the most compounded substance; This hindred not the day-spring from on high to visit us; why then dismaid to look down upon our own spirit, wherein is *summa malitia*, when we know in his sacred spirit there is *summa bonitas*? and for all the distance, and for all the deadness of our souls womb to conceive a thought that is holy of our selves; yet he descends: that Spirit which is the Comforter, and applies unto us in an union so high and heavenly, as all words forsake us in the expression. Thirdly, Another Consolation, yet in *plenè administravit*, when God descended to us, but staid at her Full of Grace, not abhorring to be there enclosed, who yet fills, and even then filled Heaven and earth, wherein

then and before, and since, he fully hath the administrations; so it must be no dismay to thy own soul that God descends and shines into many others, having abundance of spirit, and of such a diffusive Power as the Sun, which though received whole in the light and graces here, yet shines elsewhere; and think if a word spoken by us can pass to a whole audience; and if our discursive Spirit can so suddainly shoot, and subtilly pass to things distant and manifold; What Energie is in ὁ λόγος, and Power in his Spirit differenced from ours both in essence and properties! And as lending thus his light to others, averts no beam from us by reason of his full administration; so nor the opacity, nor incapacity of our Spirit can uneffectuate his power, but that as our knowledge from a meer vacuity and brutish ignorance he brings up and raises to angel-like perfection: so he can encrease and multiply that grain of precious faith to such a tree as shall lift up its Crown and reach the stars, and apprehend and receive him there, who is both the Author and Finisher of our Faith and Salvation. Lastly, Fix on what the school calls *Convenientius*, for a surplusage to make this Cup of Consolation brim-full and run over; God was tied to no necessity absolute of sending his Son. He could have saved us some other way; yet this was so convenient, that they dare think, that if a man had not faln, yet Christ had been incarnate for the demonstration of two things. Gods infinite Power and Bounty. His Power was not manifest so fully in Creation, because no infinite Act; and his bounteous and boundless love, in it self apt for Communion, had not yet come near enough

enough to his beloved Creature, in that our first Off-spring and universal Derive of being his generation. Then a Christ *Convenientius* for man too, more steadily to fasten and anchor on Christ by faith and hope; more to enlarge his knowledge in the proclaim of ἔξοχα here, the Dignity to which sinfull flesh is exalted, and thereby more enflame his love, *saltem redamare*, to relove him that so loved us in Christ. Now observe in this second Edition of Grace and Mercy, in this great work of the holy Ghost, all these are reprinted and sealed in good assurance by the evidence and earnest, and testimony which it gives to the bargain of thy salvation. And to conclude this point, As Christ was not sent till the fulness of time, not presently after the fall; a sense and discovery of sins power must precede, ere we find our need of his powerful blood; and man first sent to reason, and to the Law under School-masters to bring us to Christ: so the Spirit of Grace fal's down in infinite Power, and in strictest Union; and yet performs the work in measure and by degrees; which it could do by one Ransack and Destruction of all sin and infirmitie at once. But for convenience and fit appliance to the Receiver, it proceeds leisurely to fill our narrow vessels, and stays that very season till the water be troubled; mans heart made ready by remorse; when he perceives himself sinking, and is at it with *Save Lord, we perish*; and all this that the excellency of the power might be, and might be felt and acknowledged to be of God, and not of us.

By this time if you be content to taſte this Cup ſo brewed; I yet have no Power ſo to miniſter it, not alone: It muſt be mingled with both the former; and if ſo it pleaſe you; I ſhall be bold upon your Patience to urge and preſs the health of all three together.

AND firſt, For conveniency in relation to our common Lord, whoſe Cup it is. The world hath her Cup of pleaſure, and ſhe of *Babylon* hers of Fornication: and what ſwilling in of theſe! Even Kings of the earth drunk; And ſhall we ſtartle or ſcruple at this Cup of Chriſt? What! Sit at my right hand in Glory, and ſhame to taſte a little ſhame and bitterneſs of a Croſs and Cup which I have born and drunk off before you! Remember ἱδρὼς is in the bottom: what if it ſhould make you ſweat and pant in getting off this health! Do but think how oft you have enforced your ſelves to take down thoſe healths falſly ſo called! and ſuffer then the word of exhortation which preſſes you down upon your knees, to beg this pledge at the hand of your Soveraign Lord and Maker; as his ſervant did, *Pota me Domine torrente voluptatis*, ſaith *Auſtin*; —— for ſo you ſhall find it in the end; though you ſhould be compelled for Chriſts ſake and the Goſpels to drink it blood warm, and in a fiery tryal. So much the ſweeter by his Grace and Power ſeaſoning it, who by his own example hath ſo begun it to us. Secondly, A Convenience in reference to our ſelves. This Cup muſt down or elſe another that is worſe; and

and there is but another, and that is in the hand of the Lord too; wherein the wine is red and it is full mixt, and the wicked of the earth muſt drink and wring out the dregs of Gods wrath. If we would ſcape that drench and bane of ſoul and body, which but begins the torment of thoſe damned Spirits, who muſt for ever drink it burning hot in a lake of fire and brimſtone: Reſolve, and ſpeedily to taſte and conſider how gracious and ſweet his offered Mercies are in Chriſt: and if we would ſhun that Cup of his vengeance which runs out for the ſeirceneſs, take then to day while it is called to day, and while we are called to day, this Cup of his Mercy which runs over for the ſulneſs.

2. As thus for Conveniency; ſo is this *Receipt* to be preſt on all for neceſſity, abſolute; Wo to me if I do not preach, or preach it dully or lazily; and wo unto you if you receive it not as the *unum neceſſarium*. For ſhall we need any more Receipts? Whas would be given for a πανάκεον, an *Elixar*, a *Catholicon* to cure all diſeaſes of the body, and beſide renue and preſerve health, youth, beauty, and reſtore them ſtill fairer and freſher then before! Such a Merchant might have all the Lords and Ladies, and all the Kings of the earth his Clients and Patients. Alas! Is our ſoul and inward beauty leſs precious; Why? Here it is that will cure all ſinfull diſtempers: Reſtore thy ſoul her native Candor, and ſweetneſs, and ingenuity, making thee young and luſtie as an Eagle. Make all their eyes that be of a right aerie; able by a lively faith to look up and contemplate that ſun: where the body of that light is, there will the Eagles be gathered together, and that body is here.

here. 'Tis the very *Vitis* and Vitals, and the Corps of my Text. Let me not loſe you then: Be gathered ſtill in the continuance of your gracious and patient Attentions.

For now the laſt way I am to urge this health for neceſſity reſpective: on thoſe firſt that deny the Lord that bought them, either directly (as the *Arrian* and *Socinian* do) or indirectly, yet deſperately would undermine our faith and ſap out of the corner ſtone, on which all relies, by ruining ſome other parts of the building. Theſe boaſt themſelves the rational diſcourſers of the age; ſuch as Saint *Paul* means in that queſtion, *Where is the Diſputer of this World?* For theſe dare diſpute openly againſt the Creation related by *Moſes*, and juſtified by Chriſt, and quarrel the ſouls immortality, and the bodies reſurrection, which are all heads upon the ſame ſtring, faſtened with our faith in *Vitis* here for our principal Jewel; which if any of theſe fall looſe, is loſt for ever, and then all our preaching and miniſtring, and your hearing and receiving, vain; and we be ſtript of our whole Creed; even from God the Father Almighty, maker of Heaven and earth, along to Chriſt crucified, and on to life everlaſting. But we have not ſo weakly learned Chriſt, to be ſhaken from our botome with ſuch wind and waves of wicked Diſputants; Let us take heed of infection from a ſecond ſort, ſuch as in deeds deny him, having a ſhew but no power of godlineſs; ſuch as may be tract like the ſnail by their unclean and ſlimy paſſages; and yet dare reſolve it in the Imparative, Let us leave ſome Tokens of our wantoneſs, ſo of our prophaneſs, blaſphemie, drunkenneſs in every

place;

place : This is a large field and a common place : but for I am upon an health, ſuffer me to ſingle him out, and ſay a coolword or two this morning next his heart unto the drunkard; ſuch eſpecially as in a more then barbarous cuſtom, (for in *Eſt.* 1. no man might compell) by forcing healths, make it yet a more ſickly and diſorderly drunkenneſs. Firſt, I commend to their conſideration St. *Pauls* Epiphany, where the Grace of God comes; it appears ſaith he, and how? teaching us to denie ungodlineſs, *&c.* and to live ſoberly. So then where ſobrieey is not learnt, the Grace of Chriſt hath appeared in vain; Then that Caveat of our Saviour which he gave even to his own Apoſtles, *Take heed leſt your hearts be overcome with ſurfeiting and drunkenneſs*: Why? Whats the danger? and ſo that day come upon you unwares. My next is that Redoubt and *Barricado* rather of St. *Peter*, wherewith he makes out the enemie, the Lion: At one end he plants the great Ordinance of Faith; Whom reſiſt ſtedfaſt in the faith. At the other, he makes it ſure, and ſets good guard, *Be ſober and watch*; as if all our faith without ſobriety would not keep out the devil, that roaring Adverſary, who can out-roar theſe roars, and devour theſe Devourers of drink. My cloſe ſhall be that terrible ſentence of the great Judge of heaven and earth gone out againſt them! *That they ſhall never inherit the Kingdom of heaven.*

It now remains I should press for faith in the foundation, and furnishing a Believer with reasons of his faith against the Atheist, Jew and Mahumetan; and then for the superstructure of Good works. But these are fitter for large Treatises in books, then short notes in a Sermon. Let us come then to the last trial, how we receive Christ by receiving his Receivers; Persons deputed to take our homage, and receive our reward in his stead.

1. AND first, The Poor. With him I shall deal as usually men do: dispatch him briefly. Yet such are near and dear unto the Vine, and sent as Leiger-Embassadours, and *à Latere* too, cut like another *Eve* out of his own bleeding side. Members of that mystical Body, whereof he is supream Head; and whoever wrongs, oppresses, grinds or pares them to the blood, He cries in Heaven, ——*Non cruor hic de stipite manat?*—— I am Jesus of *Nazareth* whom thou persecutest. It will come all to one in the end. In as much as you have done it to them, you have done it to me. On the other side, Do them good, relieve them, and he will reward it, and make them able to requite it in proportion. Receive them to harbour, and those friends shall stand at heaven-gate, to receive you into everlasting habitations.

2. The Priest would be received too: For, Is not he in *Vitis*? He that receives you, receives me: And is not our Ministry *Vitis latificans*? chearing God and man! Did not the first Preachers receive largely

largely for themſelves and you, when they received the holy Ghoſt: and received power from on high at Chriſts aſcenſion, and gifts for men! and were not the Apoſtles an odour of a ſweet ſmelling ſavour to God, and to men that received it, *even the ſavour of life unto life!* And is there not a *Betrus* of Bleſſing ſtill received in receiving our Miniſtry? If it be faith which is receiving Chriſt, it is the word of God which we preach: Nay, May we not in a ſober ſenſe ask, What have you that you have not received if it concern your ſpiritual ſtate? Chriſtendom, matriculation, ablution from ſin at one Receipt in baptiſm. The body and blood and ſpirit of your Saviour by frequent receivings of the Euchariſt, which (by the way, now let me tell you in a word *in verbo Sacerdotis*) if you ſhould change for the maſs it would leſſen your receipts: for whereas no lay-perſon hath a drop of the chalice allowed; yet they have a Miſſale caſe, that if any of the Conſecrate-wine fall on the floore or pavement: in that caſe a lay-body may be permitted to lick it up leſt the dog ſhould. A fair reward it will be for ſuch as decline to that Religion: that Religion which hides away and denies the uſe of the word it ſelf which is the power and wiſedom of God to mans ſalvation. But to fall back to our reckoning and Receipts: is there nothing elſe? Remember at night when you go to bed, what is ſhe, (if any be) that ſleeps in your boſome, if you have not received her at the hand of ſome ordered and lawful Miniſter? And when you ſhall go to your lateſt bed, the Grave, what difference from brute animals, if we aſſiſt not to make it an honeſt and honourable

Sepulture!

Sepulcure! ſtrange that mankind cannot well come in, nor well ſtay, nor well go out of this world without us, and yet the world hates us! Doth not this deſerve a Torcular! And I need not here preſs the cup of Comfort; all apt enough to receive the benefits of Light and Salt; and few ſo ſenſleſs, but perceive it would be a very dark and a flaſh, unſavoury dwelling here without the Goſpel: even ſtony ground will take in the Seed, and gladly. But where's the Conſideration of what is due to us? And here I ſpare you: I will not preſs that in the old Teſtament, of Honouring God with your ſubſtance, and firſt fruits and tithe of all that you poſſeſs. I know the evaſion; you would turn over a new leaf, and turn me to the new Prieſthood in the New Teſtament: yet take heed what you do: for what is the news there? How ſoon in that primitive Church do you meet with ſellers of Poſſeſſions, and laying all at the Apoſtles feet? that's a *Torcular* indeed, and puts me in mind of a pretty paſſage in *Tannerus* a Jeſuit, who wiſhes withall his heart, that all the Kings in Chriſtendom would come and bring in all that ever they have, and put it in their Churches treaſury, and henceforth be ruled by her; but his Concluſion I like beſt; *Hoc in æternum nunquam fiet*; this will never be while the world ſtands, ſaith he; and I ſay it were unfit and monſtrous it ſhould be. It may paſs for a *Chymera*. No, I do not preſs the very precept of the Apoſtle, *Gal.*6.6. Let him that is inſtructed in the faith, make his Inſtructer Partaker of all his goods, or good things, which you pleaſe. Much leſs will I fright you with that of our Saviour; worſe then for *Sodom* and *Gomorrah* at the

the day of Judgement, then for ſuch as receive us not. Nor urge to be received as in ſome places St. *Paul* was; where people were ready to pull out their own eyes to do him good, and received him as an Angel of God; as Jeſus Chriſt himſelf: and his ſcholler *Titus* received with fear and trembling. I will go leſs with you then your receiving men of other profeſſions: ſuch as look to the ſtate of your land, or ſtate of your bodies. What a mighty Covenant ſeems to be driven with ſome of theſe, almoſt in terms of Matrimony? for better or worſe, in Sickneſs and in Health: what? and keep you only to them too; and are the Juriſconſults of Gods Law, and Phyſitians of the ſoul perſons of no value? Laſtly, Is it not a world of wonder to conſider how all *Regard* runs down and ſtreams in bounteous manner on both ſides of us, and leaves us drie in the middle between thoſe two extreams? The Stately Jeſuit how is he received, even to the adoration of his Fatherhoods venerable ſlipper; and what is his errand? to ſeduce you from the boſom of a Grave and Modeſt Matron your Mother, who hath bred and fed you with the Milk of the Word, and Blood of your Redeemer; and cauſe you to embrace that painted Gentlewoman on the ſeven hills, who if ſhe be not ſhe, is yet as like the whore of *Babylon* as ſhe can look: on the other ſide the factious creeping Sectary is admired and applauded by too many; as if he were a veſſel of ſome burden, when indeed he is but an empty frigat, and not able to endure a grapling. Mean ſpace the plain down right Proteſtant that keeps the higher road, the King of Heavens high way to truth, and

maintains

maintains that only Doctrine and Discipline which for 1600 years by just devolution is descended lineally from the Apostles and Apostolick men, and is able to demonstrate and make it good in the face of both those adversaries, is not received, but misconceived, and abased, and abused by vulgar spirits. But I hope, yea I know better things by you, and such as accompany Salvation, of whom I know also I shall obtain a gratious pardon for this long Invective: for alas! the time is fully come for us to take up that prayer and complaint of the Princely Prophet: *Have mercy upon us O Lord, have mercy upon us: for we are utterly despised. Our soul is filled with the scornful Rebuke, and with the despightfulness both of the proud and ignorant.*

3. I dare not leave out the King, who is a main Receiver of Christ: *Rex* is in *Vitis*; *per me*; nay *in me Reges* too; and Christ our Supream Monarch conveighs both our piety and our peace through earthly Kings: Prayer for them first of all: for in that prayer all others are included, that we under them may lead a godly and a quiet life. And as *Rex* is in the vine; so he is a fruitful vine too, and a main spreading tree, like that *Pliny* mentions in *Tacape*, within whose wide embrace a number of other trees were imbosom'd, and received their fostering and education. So under the Labels and Insules of the Crown (as under a Canopy) sits every man arbourd and sheltered enjoying his own vine and branches round about him, with a spacious trail and bunch of blessings, for which I must refer you to two places of Scripture; 2 *Sam.* 23. and *Esai.* 32.2. What might be added here of blessings

ſings by Land in our peaceable protection hitherto by means of *Judex* aud *Vindex*, twixt plea and plea, twixt blood and blood, without which what would become of the Poſſeſſions and Priviledge, the Right and Property of the Subject? and bleſſings by water in thoſe winged *Mercuries*, and well armed Martial Counſellors, ſhould the enemy forraign ſpeak in defyance, our beſt and ableſt Agents to break off the Treaty. And doth not all this deſerve a *Torcular* to preſs this *Racemus*, yielding ſuch a fat full of bleſſings! Indeed for the cup of Conſolation, the happineſs enjoyed under Monarchical Government, every man can open his mouth wide, and ſwallow the profits and the pleaſures of and under it. But where's our cup of Conformity to the Rulers Juſtice, and Temperance, and Goodneſs, and Chaft beams, and ſweet indulgent gracious and merciful Diſpoſition? But I forgot the cup of Conſideration, and ſo we are apt all to do the Conſideration of our Duty. We mark well that part of the prayer —— *that the King knowing whoſe Miniſter he is, &c.* but quite forget the other part, *That we duly conſidering whoſe authority he hath, may faithfully ſerve, honour and humbly obey him.* Hath not God joyned thoſe Duties, *Fear God, Honour the King*, ſo cloſe, there is no pauſe nor breath betwixt them? And what God hath ſo joined, will any vain man blow aſunder? Nor think this a drie and dull piece of Divinity, becauſe every bird in the painted cloth hath this in his mouth, and every ſign of the Bell can ſay as much: for I could wiſh we had more birds taught to ſing this note of *Ave Caſar*; and that all our Bells, ſpecially all

Aarons bells would leave their janglings, and agree to ring this Peal in all mens ears: for whereſoever thoſe words are written, they are written for our Inſtruction, and ought to be written (as the Law of God) upon all our foreheads, and in the Palms of all Subjects hands, for the admonition and tempering of their hearts, both when they lie down, and when they riſe up: I will end in Vote and Prayer for Royal *Charilaus* χάρις and χάρα—The Grace of Kings, and Joy of all good hearts, beſeeching God to bleſs us all with faithful ſouls to our God and his Chriſt in heaven, and ſo to his Deputy here on earth, that by approving our faithfulneſs and obedience to both, *our daies may be long in the Land which the Lord our God hath given us.* S. D. G.

PSAL.

PSAL. 89. ult.

Remember O Lord, the Rebuke of thy Servant, and how I bear in my bosome the Rebukes of many People; wherewith thy enemies have blaspheemed thee and slandered the foot-steps of thy Annointed. Blessed be the Lord for evermore, Amen, Amen.

A Very Passionate peice! and the last of a long-lasting Lamentation; of *David* shall I say? in the Name of *David* I am sure, in a weak and woful condition, beside the Contents that is the Dis-
ntents expreſt in this Text all along if we sur-
igh the Pile, the ruin rather of his misery, and
mself under the heap, covered with dishonour,
7.44.

2. A wonderful thing! so good a man, a man
er Gods own heart: so gracious a King, that
d his people with a faithful and true heart, and

rul'd them prudently with all his power, anointed by God with his holy oil, and appointed by him to be Head over all the Tribes, assured from God that his holy hand, arm and all, should hold him fa and strengthen him against the violence of his ene mies : and yet to see this Head over the people, s surrounded with evil members : such a roar abo him of *populorum & multorum, & maximorum* for so *Tremellius* reads it, and so we translate it —— Of all the mighty : and the word will bear bot multitude and magnitude : from all these, in stea of *Magnificat* and *Benedictus* which were due, ou flie Reproaches, blasphemies, slanders thick hail, at every step he takes : *Vestigia it is her* That may be all the prints and tracts of his wor and actions defac'd and blur'd. They found *Erra* in them all, in all he said or did, they dayly miss my words, is gone before *Ps.* 56.5. And here th slander my actions, the footsteps of thy Anointe Is this all? No; the Kings enemies here are Go enemies too. Slandering *David* the Lords servan blaspheming Jehova *Davids* Lord. No wond then at *Recordare Domine* in the top here; more wo der at *Benedictus* in the bottom. Notwithstanding this Rebuke and slander and blasphemy, nay all this, for all these, Praised be the Lord for ev more, *Amen.*

3. Less then two Parts we cannot make. *Dav* Supplication and his Consolation; or let the fi Part be his Malady, and the second his Remed First the Malady we shall see will draw to it all t matter of the Supplication, and take in all the pe sons, as well those affected to it, as those infest

by it: and then the Remedy will heal up and make a fair hand of all, when we have discovered it throughout the Text from *Recordare* down to *Benedictus*.

4. This Malady then for the name we may call it here *Opprobrium*, Reproachful or disgraceful language. It hath other names here, of Rebuke, Slander, Blasphemy, three Channels all drain'd into one sink of *Opprobrium*. That is the Monster: the Bawling *Cerberus*, foaming with *Aconitum*, a strong poison working and drenching through all; and if it light upon a King, you see it obstructs his Pectoral parts; sits near his very heart; *gestare in sinu* doth not signifie nothing.

5. But what causeth this Maladie? whence comes it? not *desuper*, not from the Father of Light; from him none but good and perfect Gifts: nor from his Son; whose wisdom is first pure, then peaceable, gentle, easie to be intreated; *who when he was reviled, reviled not again*: nor comes it from that Spirit which proceeds from them both; which came down in shape of a Dove: it comes the other way then: *de subter*, from the fowl unclean spirit; from the Prince of Darkness. A dire and dreadful vapour it is from Hell, that blasts the day and all the children of light. But yet so welcome is this spirit to the spirit of a meer natural man (while it lusteth after envy and lies soakt in flesh and blood) that the carnal man loves it as his own flesh and blood, nourishes and cherishes it, till wonted once and grown familiar, it goes from man to man, and from house to house: —— *& crescit eundo*, grows a foggy, ugly, unweldly and monstruous thing; and

that it fall among a crew of *Populorum*, and gathers ſtill upon *multorum & maximorum*; then it ſoon poiſons and putrifies, it condenſes and putrifies the very air, hurls rotten and killing ſlanders round about the earth, and ſhoots up blaſphemies as high as heaven.

6. We may go another way to work, and ſeek theſe blatant beaſts, Infamy and Blaſphemy, Slander and Reproach, and find them all concentred in St. *James* his world of wickedneſs; and a fitter Centre can never be; for as in this great world we have infinite atomes, feathers and duſt flying aloft, but maſſie and droſſie things ſink downward to the centre of the earth. So in this Κόσμος ἀδικίας, we have ſtore of ἔπεα πτερόεντα, light and vain and fooliſh words upon the wing; but ſtill the moſt filthy, the mineral, and viſceral, and inteſtine, the baſeſt and heavieſt dregs, and lees, and tartar, the droſsieſt and loweſt ſtuff, even as low as the bottomleſs pit, that which ſhowes man likeſt and draws him neareſt to the Devil, is this Deviliſh part and price of *opprobrium*.

7. Thus having fixt upon this Centre, ſee if the Text will furniſh out a Circumference; and here are choice materials; for of whom ſpeaks the Prophet this? of himſelf, or of ſome other? of himſelf and very many other. We are told this *Pſalm* and the former were made by two Brothers, *Ethan* and *Heman*; and by them caſt as two Molds of Prayer both in private difficulties, (for which the former) and in publike affliction, or ſubverſion of the Republike, in which this Pſalm is the pattern: both prepared to warn and arm Gods people of and

againſt

againſt dangers; and both applicatory to Chriſt and his Church in all ages. I told you *Opprobrium* would draw to it all the matter, and take in all the perſons in the Text: and more (it ſeems) then I conceived to be therein contained at firſt; for now we may include all the Lords ſervants at large; and then all his Chiefs. *David*, and every anointed of the Lord: and then the Lord Chriſt Jeſus himſelf, and God in his unſpeakable name of *Jehovah* too. this Circumference will embeliſh our skeme; and yet as high, and holy, and heavenly as theſe perſons are, they may be vext and endangered by this malady; all infected or offended from this Center.

8. Nor poſſible! Is this in the power of *Populorum*? What Sling, What Engine, What Ordinance have they to ſhoot as high as Heaven? The Sun can dart a raie down through the bowels of the earth; The Dog-ſtar fling pernitious defluxions; But theſe Caniculars that grin like a Dog, and run through the City, can they from a throat, like an open Sepulcher, vent ſuch a ſteam, ſuch a ravenous and deſtructive vapour as will kill at that diſtance? Should Earth ſwell out into 10000 Tenariffs, they could not bore the moon; Earths ſhadows run into nothing before they reach the Sun. What earth-born people then ſo malignant to produce a plague ſo powerfull? You have heard of a people ſowen in the duſt, and which grew up from a Dragons teeth; 'tis thus far true. The race of *Populorum maximorum*, and all came from the Duſt; which is the Serpents food; and we are all the worſe to this day for the Serpents tooth in the forbidden fruit; and worſt of all for the Serpents

tongue in the first tentation: for there and thence this spreading poison was instilled; As he was a Murderer, so a Lier and Slanderer from the beginning; even *Inimicus tuus Domine.* Satan, The Archenimy that blasted, and disordered, and defiled both μάκρα and μικρόκοσμ soon after they were made; There's *opprobrium ab origine*: Thence all slanderers may count their Pedigree. For the devil infusing this venom into those Giants, enflamed them to the scaling of *Joves* Throne: or if not that, we will believe the Scripture, that if *Nimrod* the mighty light upon a rout of *Populorum*, such babling and bawling sots as he found in *Shinar*, all of one lip, *Gen.* 11.1. they in their wicked conspiracy, (so it is called) *Wisd.*10.5. would soon be at it for a City and Tower unperishable. Make it of Brick incombustible; and for drowning they'l take order with the Almighty, for the top shall reach to Heaven.

9. So deduce *Opprobrium* from the old Dragon to a *Serpentine*, *Cadmean*, *Nimrodian* race of Giants, mixt of *Populorum* and *Maximorum* too: And what shamefull work will they make! a mad work indeed, even a world of wickedness! time to look to the Circumference! For if these have all one language, concur in voting for a new frame, and have a mind to be towring aloft, nothing will stay them, but *Sidera feriam, & ero sicut Altissimus* then; that's reaching Heaven right, but the wrong way: for they are not at Heaven yet. Such a piece of work in hand: and they bragged of a mountain-birth, But *Quid exit?* You know who blasted the business by a confusion first, and a diffusion

fusion and disperſion afterwards; and obſerve the juſt recompence, the Sentence *ex ore tuo, Nequam*! Their babling to marr their building; their own tongues to make them to fall; fall out, and fall off; no longer able to ſtand to their great work, becauſe unable to underſtand one another.

10. But for all that ſundring at *Babel*, ſoderd again we find them in the Text. This Generation of *Nimrod*, *Belus* let him be, and theſe right ſons of *Belial*; for no yoak will hold them: for obſerve this confluence of *Omnium Populorum & Maximorum*; and find *Juuq; datum ſceleri, & ex plebiſcitis & Senatus conſultis ſeelera exercantur*; all exceeded. When mens hands are once at liberty, (no King in *Iſrael*) why then every man doth what ſeems good in his own eyes; and ſo here, when their tongue's once looſe, the Lords anointed ſhall be reproacht. The Lord himſelf blaſphem'd, And what Lord ſhall controul them? ſo floats the ſhip without an Helm; ſo flings the horſe without a Bridle, and ſo their tongues run madding through the world far worſe; ſo that the Apoſtle St. *James* cries it thrice, *Fire, Fire, Fire*! How great a miſchief comes of this *Fire*! ſetting on fire the the courſe of nature, and is ſet on fire of Hell: thither ſtill it brings us you ſee, this unruly evil, full of deadly and diveliſh poiſon, all contract in this Malady, all concentered in *opprobrium*.

11. But be this poiſon of *Populorum* never ſo noxious, and thoſe that ejaculate never ſo mighty; What are theſe all to the Almighty, theſe *Maximi* to him? Chriſt is *opt. max.* Shall *Jehovah* ſuffer by ſuch a *Typhœus*? or *Ieios* be liable to ſuch aſperſion?

aſperſion? No, *Inimici tui Domine* ſhall not be able to do this violence to thy anointed *David*, nor move a tongue to infeſt the meaneſt of thy ſervants. This is indeed the point under tryal; for all this ſeems aſſerted in holy Scripture.

1. Firſt, *Servi* are *ſervati*: They ſhould indeed be ſure to be pelted, and duſted, and ſtoned from this Center, painted with infamous ſpots and tokens of this plague in their boſom, but for *Jehovah* here, a good *Domine* that hath choſen, and though not quite taken them out of this preſent evil world, yet as good, *for they uſe it as if they uſed it not; their Converſation is in Heaven, and themſelves within three ſteps.* In Eph. 2. *He hath quickned us together with Chriſt, and hath raiſed us together, and made us ſit together in heavenly places in Chriſt Jeſus:* And is not that high and aloof, far and free from *Opprobrium*?

2. Next is *David* the Lords anointed; his body ſecured in the Sepulchre; and this Monſter is no *Hyena*, ——— *Paſcitur in vivis.* His immortal part is mounted not on Doves, but Angels wings, and paſt the clouds and ſtorms of *Populorum* here; hath met thoſe acclamations on mount *Zion*, and made one of that innumerable company, the general Aſſembly and Church of the firſt-born, among the Spirits of juſt men made perfect, and in a Kingdom that cannot be moved; all this in *Heb.* 12.22, 23. So *David* himſelf is free body and ſoul from the ſtrife of tongues, and left above this world of wickedneſs.

3. Much more is *Davids* Lord advanced; *ſet on the right hand of his Father, all his enemies made his foot-*

foot-ſtool, far above all Principalities and Powers; and at his coronation all knees have bowed, and all tongues confeſſed that Jeſus is the Lord to the glory of God the Father.

4. And for God the Father, What can *Opprobrium do to him?* The Lord is King, be the people never ſo impatient, the earth never ſo unquiet. God that is very high exalted, higher then the higheſt, far aboue all Gods, above all men ſure, out of their reach; 'tis he too that can ſtill the raging of the waves, and the madneſs of the people. If the *Fremuerunt* be never ſo loud againſt the Lord, and againſt his anointed, *He that ſits in Heaven ſhall laugh, The Lord ſhall have them in deriſion.*

And now where is *Davids* Petition? What is become of our Circumference? *Servi, & Chriſtus Domini, & Jehovah*, all free from *Opprobrium*? nay never a one of all theſe for all this; begin with the higheſt firſt, and if this Monſter ſet on *Jehovah*, flie in his face, he will ſure ſpare none of the reſt.

1. And we need not go far for proof; they corrupt others, and ſpeak of wicked Blaſphemy; their talking is againſt the moſt high; they blaſphem thee dayly, ſaith *David*, even weeping ripe that God would not redreſs and repreſs thoſe Blaſphemies. We need go but to this very Text, *Remember it O Lord, thy enemies have blaſphemed thee*; we need not ſo much. Alas! We cannot ſtop our ears againſt words cloathed in death, and jeaſts *flumine dignos*, and thoſe execrable Oaths and Perjuries for which the land mourns, ſpent in deſpight of God and of his Prophets flying roul, full of

plagues

plagues againſt ſuch Swearers who yet roul on, and roul out their hours in helliſh Blaſphemies, as if they practiſed here againſt their coming thither. No wonder then if earthly Gods put up, and boſome many and mighty reproaches and abuſes, when it is here upon Record, and evidence too much every where, of this *Crimen læſæ Majeſtatis* as high as Heaven.

2. Next for Chriſt Jeſus; Purſue his ſtory but from his Baptiſm; for all the opening of Heaven, and the Doves deſcent, and his Fathers atteſtation coming among his own, How did they receive him? Not as the Lord *Meſſiah*, but as a *Meſſiah* in mockery; ſo they anointed him with ſpittle, made him a Crown of Thorns, and a Scepter of a Reed; but theſe were rude and rough Souldiers. What was *Vox populi?* a Deceiver, a Madman, a Glutton and a Wine-bibber, a friend to Publicans and ſinners. What ſaid *Maximi?* why the more good he does, the more evil they ſpeake of him. Doth he heal on the Sabbath day? they vote it illegal: He is a licencious perſon, a Breaker of the Sabbath ſtraight; yea his very *Vertues* were convitiate, his great and ſtupendious Miracles blaſphemed. *He caſts out Devils by the Prince of Devils*; and theſe were his paſſive Diurnals and his Annals, his Chronicles, and his Panegyricks; with theſe Dice did they devour, till altogether reſounded that bloody Epiphonema of Crucifige; nay upon the very croſs was that verified, a ſcorn of men, and out-caſt of the people. All that ſee me, laugh me to ſcorn: They ſhoot out their lips, and ſhake their heads, ſaying, *He truſted in God that he would deliver him*;

Let

Let him deliver him if he will have him: But Christ is now in Heaven, and *Opprobrium* cannot hunt, or hurt, or hurle Aſperſions thither: yes certainly; For as *Calvin* and *Tremellius* both will have the Text underſtood of thoſe Scoffers which while the Church of God expected a *Meſſiah*, derided then that expectation: ſo a new brood in St *Peters* time we read of that cried, Where is the Promiſe of his ſecond coming? and Teachers he foretels, (and we have heard of ſuch Teachers in our time) damnable Teachers, denying the Lord that bought them, and too many following their pernicious way; by reaſon of whom the way of Truth, and in that, he who is the *Way and the Truth*, are blaſphemed. And St. *Paul* ſaith, lewd and deboſht Chriſtians crucifie again the Lord of Glory, make a mock of him, and put him to an open ſhame. See now if any *David* can look to riſe or ſet to finiſh his courſe without *opprobrium*, when this Giant adventurous purſues, and would *vomere in ſinum* (as far as his Hel-hound tongue can ſtretch poiſon) the Glory of Chriſt Jeſus himſelf at his Fathers right hand in Heaven.

3. *David* ſhall confeſs it for himſelf; *My enemies revile me all the day long; are mad upon me, ſworn together againſt me, with tongues like Serpents, poiſon of Aſps and Adders under their lips*; theſe of the *Populorum*. The baſeſt dregs of the Rabble; Abjects, Drunkards, Dogs, and a dead Dog; and ſome of the mighty too, too mighty for him. To theſe add *Shebaes Clamorq; virum, Clangorq; Tubarum*; and for boſom injuries (beſides thoſe of his kindred) his own bowels, his own iſſue, and his

his own flesh, his own wife gave him his hand full, and his bosom full of *opprobrium*. 'Tis true, *Davids* soul is now in Power and Glory: but yet he stands here for all his fellows, all that are made so much more excellent then their Brethren of mankind, as they have obtained a more excellent name then they, and that name is here, The anointed, and all such may glass themselves in *Davids* sufferings, and find that a true Maxime among his *Maxims*, *Benefacere & male audire Regium est*; Reproacht and abused oftentimes by those, to whom they have been most gracious and greatest Benefactors. This raises a shallow brook of Disobedience to a foul deep sea of Rebellion: for *Judas* made really rich by his Masters bag to run over to a company of wicked Elders with his *Quid dabitis?* for the Viper which came out of *Pauls* bundle of sticks, and now grown warm, to hang upon his hand: indeed no harm was done, he flung the Viper into the fire. But so could not *David* be rid of the Serpent in his bosome: here that stung him to the heart. Thou of my counsel; we took sweet counsel together; of the same Profession: we walkt in the house of God as friends; Thou my familiar friend: —— *Hic niger est*: *hunc tu Britanne caveto.*

4. Thus far its carried against Jehovah, Christ Jesus, the Lords anointed: and then be sure it will take in Christians too. It is the lot of all Gods servants, all that will live godly in Christ Jesus, must suffer this scourge of tongues. For the lofty Poplars will shead their venemous fel-dews on Robur and Cedar, and Palms planted in the house of the Lord.

The

The lying lips will cruelly, diſpiteſully and diſdainfully ſpeake againſt the Righteous. Our ſouls and Boſoms muſt be filled with the ſcornfull Rebukes of the wealthy and mighty, and with the deſpitefulneſs both of the proud and ignorant. Thus this Monſter tramples on God and all good men, and drags them at the heels, preſſes upon *Veſtigia*, their footſteps: ſo this firſt in *David*, and then in *Chriſt* himſelf.

1. *David* firſt, Though a man worth thouſands of them, whoſe heart was not haughty, nor his eyes lofty, but walkt uprightly before them, and led them as a faithfull Shepheard, and walkt not (for ſo the word is) in things too great, or too high for him; but ſo behaved, ſo quieted his ſoul as a child that is weaned of his Mother, ruling juſtly over men in the fear of God, like a light of the morning, of a morning without clouds, and yet had many clouds and duſty ſlanders raiſed upon his *Veſtigia*, his footſteps, upon his flittings and removes, *Pſ.* 56. though in danger of his life as we know he was very often. All that helpt him in his eſcapes from *Saul*, that get him away, even *Jonathan* reproached with perverſe Rebels, and ſcarce free from the ſtroke of a Javelin, and all that relieve him by the way, as *Abimelech* the Prieſt, that do but give him bread when ready to ſtarve, (if *Doeg* the *Edomite* may be the executioner of *Sauls* ordinance) ſhall be ſlain with the ſword. What path, What ſtep of *Davids* can be free, when even his humble Devotions to his God, his faſting and putting on Sackcloth, and then his wearing the linnen *Ephod*, and dancing before the Ark, are made a mockery?

2. But

2. But what say we to *Vestigia Christi*? Were not his feet deadly pursued, not only at the last pass when they came after him with swords and staves, but even the cost bestowed upon those blessed feet counted but waste? We find in his story he could not step abroad for their lying in wait: the word is ἐνεδρεύουσι, taken from Hunters, eager on their game: so they sought to intrap or to catch some thing from him: he could not go to take an entertainment at the Table, not walk in the Corn-fields, not go out to heal, or preach, or do Miracles, but still they cavilled; and some desire him even to be gone, and to depart out of their Coasts. If he come from *Nazareth*, no good comes from thence; if he remove to *Cana* or *Capernaum*, they ask, Why thither? Why Cures and other great Works in other places, and none in his own Country? and all the while the fault their own. Who thought they were astonisht at his Understanding and Answers, and none able to answer him a word, yet were they still offended at him, and even in that offended, because he was unanswerable: nay the lustre of his Grace and Goodness, his temper, and sweetness, and clearness, dis-illustring the highest of their Priests, and Princes, and Rulers of the people, being dazled and madded with the splendor of his *Vestigia*, the prints and proofs, the tracts and evidences of his meekness and innocence, all along in his active and passive obedience, when there was nothing else for the tooth and tongue of envy, they took indignation at his very vertues; and *Pilate* knew that for envy they had delivered him to his Judgement.

12. And

12. And now methinks we have been all this while in *America* among *Negroes*, black ſlaves, not ſo much as an *Albus dextris*, but all black-toothed, and black-mouthed, and black-tongued, and black-ſould people. A generation viperous, and riſing ſtrangly from the earth with ſpears and ſwords not in their hands, but in their mouths. And yet *Negroes* can but poiſon arrows to take away mens lives; but theſe opprobrious people corrode the very honour of Gods beſt ſervants, far more precious then life it ſelf. O foul preſumption, How cameſt thou into the world to cover and blaſt both earth and skie, and all the Children of the Light, and him that is the Father of Light, overrunning all with this new Chaos, this foul Reconfuſion?

13. Indeed ſome read for *all the people* here, all the Mighty; and if ſo, that will make Infamy yet more infamous; and this world of wickedneſs worſe then it was. 'Tis beſt to hold us to our old belief; for if with *Copernicus* we turn the skeme, and ſo let *Servi & Rex* David. *& Chriſtus Domini* himſelf, that is, the whole Church militant on earth (which is his Spouſe, his Dove, his dearly Beloved, one body, and one Spirit with Chriſt, and dear as his eyes or heart) be under a power of ſuch *Populorum* with the ſway and addition of *Maximorum*, that is, if Might be added to multitude, then will the Church of God be but a miſerable Center, when thoſe other wheel aloſt and thwart their underlinings like the Zodiaque. All the boſoms then of all the ſervants of *Jehovah*, *& Chriſtus Domini* would ſoon be filled with Reproaches and with

deadly arrows, like the poor Anatomy in the *Almanack*. *Cancer* would not only go againſt the ſtomack, while others lie heavy on the head and heart, but every pelting petty Sagittary would be dribbling at the legs, and very *Aquarius* pour out the venom and dregs, and bottom of his Tankard upon *Veſtigia*, here the Footſteps of Gods people.

PART 2.

AND then what Remedy againſt *Opprobrium populorum*? truly if we intend it of *Fex populi*, the ſkum, it is like *Babylon*, they cannot, becauſe they will not be cured; born and bred like a wild Aſſes colt (ſaith *Job*) worſe ſaith *Iſaiah*, then Ox or Aſſe, know not their own Owner, not God that made them Subjects, nor Gods anointed ſet over them for their good, *Rom.* 13. Such ſtuborn ſtomacks as are irreducible by moral ſwaſion, or any power of Eloquence; not *Orpheus*, nor any from hell tune them to a temperate obedience, either of that Command in the beginning of the old Teſtament, which God gave *Laban* concerning *Jacob*, *Nequid durius*, ſpeak no harſh language; nor to a fear of that Commination in the end of the New Teſtament againſt ſuch as deſpiſe Dominions, and ſpeak evil of Dignities, and of things they know not, raging waves, foaming out their own ſhame, and concludes the Lord is coming with 10000 of his Saints, to execute Judgement upon ſuch impious

ſinners

ſinners for all their ungodly deeds, and for all their hard ſpeeches. Will theſe regard a Prophet or a Preacher (againſt whom their uſual fence is to ſtrike him with the tongue) when with ſuch the Lords anointed ſhall be no longer ſo, if they liſt to bring their Expurgatory? for they can do it as faſt as *Jeſuits* or *Anababtiſts*. That brace of Sects whoſe Dignity proceeds of themſelves, like thoſe *Chaldeans* in the Prophet, and who ſcoff at Kings, and Princes are a ſcorn unto them, *Hab.* 1. 10. Nay, What Cure for ſuch mad men as think themſelves all Kings, or as the Devil boaſts, that all the Kingdoms of the earth are their *Doles* and *Donatives*, as mad as he that ſate in the haven, and counted all the ſhips arriving there his own proper goods? Such ſots as theſe may have at times ſome *Lucida*, but never continue in one mind. *David* for a fit ſhall be the breath of their Noſtrils: they will ſing his Glory, and challenge ten parts in the King; But the Son of *Bichri*, a man of *Belial* may turn all this with one blaſt, and every one of them gone with *Opprobrium*, We have no part in the Son of *Jeſſe*, 2 *Sam.* 20. So one while the barbarous people call St. *Paul* a Murderer, and preſently a God. Gods are come down to us in the ſhapes of men: O run and fetch Garlands, and let us ſacrifice. All on a ſuddain the wind changes, and then this fine ſpeaker *Mercury* muſt be ſtoned. But what ſpeak we of *Servi*? *Chriſtus Domini*, was not our Lord himſelf ſo toſt from ὡσάννα to *crucifige*? He! They'l none of him; give them *Barabbas*; What was he? A thief he was, a Robber, made Inſurrection in the City, and committed Murder. Did they not make a

rare choice? Yet such wise men as these are those who to this day first elect themselves, and then clep and call their friends and fellows by the names of Saints and Children of God. As for *Moses* and *Aaron*, they are too proud and officious, but *Core* and his complicies are called the people of the Lord; and when they saw them go down quick to hell, yet next morning at it again, the people of the Lord still; But is there no Balm, no Physitian? Yes, enough, if Mountbanks not mistaken for Doctors, and if they prescribed not poison instead of medicine. Such leaders seduce, and cause a mad people to err. The divisions of *Reuben* were from great thoughts of heart. But might not *Simeon* and *Levi* (these were their Writers and Teachers) be the Raisers and Fomenters of such Divisions? Sure I am in *Num.*16. where the *Rubenites* conspire against *Moses* the meekest man on earth, and *Aaron* the Saint of the Lord, it is *Corah* and his company of *Levites*, and that coar of envy in their heart for the high Priesthood that began the mischief. And how oft do we read forewarnings of false Prophets, and in *Act.*20.20. *among your selves* (saith the Apostle) *shall rise up men speaking perverse things to draw Disciples after them.* And I wish such Incendiaries only came from *Rome* with their charm of the Church Catholique, and that we were free from Impostors and Seducers in this sence for drawing Disciples after them, and infusing such Doctrines, that with Satyrick Sermons and incentive vociferations they have filled the State and Church both with Division and Confusion. These are the winds, *Euroclydon* and *Boreas*, and his brethren that lift up the

the waves of popular Tumults: and none but Jehovah can ſtill this Tempeſt.

14. Eſpecially if *Maximi* mingle in the maſs of *Populorum*, and run with them to the ſame exceſs of riot in *Opprobrium*, which God forbid. True Nobles and great ones, worthy the name of the Worthies of *Iſrael*, will conſider the baſe alloy to be ingloriouſly harded with vulgar ſpirits; and wiſe men will not eaſily be blown up or hurried away with every wind of Doctrine, but be, and do like thoſe nobler *Bereans*, that is, ſearch if thoſe things men preach, be ſo or no. They will read and believe the Scripture, which tels them, that the Lords anointed who raiſed them to be *Majores & Maximi*, made them *ſuſcipere magis & maximè*. The fountain of all honour is ordained of God to be *Caput*, —— Head over all the Tribes in the Old, and ὑπερέχων, ſupream in the new Teſtament; and ſo ſet on the Throne, and in the place of God, that the Kings enemie is Gods enemie. Every *Opprobrium* caſt at him, reviles Jehovah here, renders the Rebuker of *David* a Blaſphemer of the Lord. And therefore for the Lords ſake (ſince no parting him and *Cæſar*) every *Maximus* will learn what every *Minimus*, every Chriſtian that hath a ſoul (as Saint *Paul* ſaith) muſt learn, that he, to be as *Jehovah* made them, ſubject, and that for conſcience ſake to God; conſcience of ſinning againſt God; blaſpheming God and the King go together, and the ſin is done againſt Heaven and that Father there, which is committed againſt *Patrem patriæ* here. To cut a lap from the Kings robe, made honeſt *Davids* heart ſmite him; and

those hearts are but dull and heavy stuff that can endure Detraction to disrobe, or expose to disgrace the spiritual Fathers of the Church, and especially that Father, whom in Oaths and Prayers we stile next and immediately under God over all persons.

15. Thus are we something onward to a remedy; if either *Populus* would be reclaimed, or *Maximi* disclaim their associaton: but if neither, our next Remedy is here explicite, —— *Gestare in sinu*, that is, *Patientce*, Gods own remedy, he is patient, and he is provoked every day: and *Christus Domini* bids us *Learn of him*: and *Christus Domini*, *David* did so in the case of *Shimei*. Let him alone, it may be the Lord will look on my affliction, and that the Lord will requite good for his cursing this day; and so *servi Domini* enform us, St *Paul* and St. *James*, You have need of Patience, and let patience have her perfect work. Take the Prophets for examples of suffering affliction and of Patience: so this Medicine is Catholicon, and hath Gods *Probatum* affixt. *The patient abiding of the meek shall not perish for ever.*

16. The last Remedy is in *Recordare & benedicere*, which make a whole prayer: and first.

1. Prayer in general, it is the invention of Gods people from the beginning. Tents and Iron-work from *Cain* and His, but Invocation from *Enos* and his royal Progeny; and God would have it so. Ever since he kept house on earth, it must be called an *House of Prayer* for all Nations, all that would be of the houshold of faith and fellowship of the Saints. If that honour, then this work which

pleases

praſes God above incenſe, and doth him more honour then all burnt Sacrifice: But what good to his ſervants? all the good our hearts can deſire; for would we do Wonders, drie up Seas, cleave Rocks, ſtop the Sun, or the Lions rage, quench the violence of fire, ſubdue Armies, Kingdoms, or over-power created and increated Nature, bind down the hands of God himſelf, Prayer hath done this, and more, with that Prayer of *Bow the heavens and come down*, the Church of God brought down that Jeſus, at whoſe name we *bow*, who bows the Spirit of God to us, into us, and fills us full of Grace and Truth, of Faith, and Hope, and Love, and Joy, and all thoſe Graces which ſerve to bring us in Grace, and to reconcile us (though ſinners and enemies) to the Father through the Son, as he proclaims the Peace himſelf *In quo acquieſco.*

2. Secondly, Here is *Chriſtus Domini* at prayer; I exhort, that firſt of all Prayers and Supplications be made for Kings; thats well, but I ſhew you a more excellent way; Kings to make Prayers & Supplications for themſelves an appeal lies to; and here from & for *Cæſar* too at this Throne of Grace before this Mercy ſeat of God, who is the only Ruler of Princes. And in this *Davids* zeal exemplary; *I was glad* (ſaith he) *when they ſaid unto me, Let us go up to the houſe of God; Our feet ſhall ſtand in thy Gates, O Jeruſalem.* And in trouble, and trouble of enemies, let others ſeek what remedy, take what courſe they pleaſe, but I take my ſelf, nay, I give my ſelf unto Prayer.

3. Thirdly, Prayer in distress, the proper Remedy: because God erected the Court of Requests in Heaven for the grievances of his Houshold. This the pool with several Porches and Parishes, where if we wait, in right season we may be cured, be the νόσημα never so noisom, what disease soever it be. Should the enemies of *Christus Domini* conspire and continue to drie up that oyl of heavenly Power, which pours it self from the head for the preservation of the members; or the state it self grow sick of a Tympany, or false conception, or shake and totter with the palsie, or we have just cause to complain in the Church, and pray God to deliver us from ἀτόπων ἀνθρώπων, that is, (I think) such as regard no Topicks, fetch their Arguments from no common place of old Reason or Religion, evil and absurd men, 2 *Thess.* 3. 2. O, yet here's our refuge. The weapons of our *Militia* are our our Prayers to him that cals upon us *to call upon him in time of trouble, and he will deliver us.*

4. Fourthly, Specially Prayer is prevalent in this particular textual disease and malady of *Opprobrium.* Our Litany with *Libera nos Domine*, is the best Ditany to throw off this arrow; to return and repay, and requite it into their bosom that annoy us is but *Lutum luto purgare.* No, though it be a case which nearly concerns us, and an offence of an high nature, yet our best way is to remove it to the highest court of audience in Heaven before the Judge of all the world, where we have *advocatum Regium*, and the darling and favorite of that court to plead our cause, which is his own, and who took this course himself; reviled not again, but commit-

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ed it to him that judges righteouſly. The Apoſtle indeed, *Eph.* 6. arms and prepares the Souldier of Chriſt with an Helmet and a ſhield, a ſword too of the Spirit, and fits him with an whole Armoury beaten out in Heaven for him: But how concludes he? praying always with all prayer and ſupplication.

5. Laſtly. This particular Prayer of *David*, *Recordare Domine*, a word including all Law of God, all Duty of man, all Sermons, and all Prayers. For as the Decalogue hath a tree of Life in the midſt, a branching *RECORDARE*, ſtretching over both Tables: So both again compriſed in two Memento's of *Vivere & Mori*, and both theſe contracted to *bene vivere*; two Memoraries: The one for *Præterita*; —— the Pit whence hewen, the Maſs wherein corrupt; that for *Erubeſcere*: and then *Noviſſima*, leaſt the infernal Pit ſhut her mouthes upon us, and this for *Contremiſcere*: and ſo the Spirit and Quinteſſence of all Sermons is here. For we are but Gods Remembrancers (ſo is the Holy Ghoſt too) in preaching and in Prayer. *Though you know theſe things*, ſaith Saint *Peter*, yet my Duty is to put you in mind, in Remembrance; If any man be fallen, remember, and do thy firſt works: if gone back, Remember *Lots* wife. To a ſingle perſon, *Recordare tui*; to an Husband, to a Father, to a Ruler, *Tui*, —— *& Tuorum*, —— *& Tuarum* then; ſuch have need of firm and large Memories. And preaching to a King, of a King, from the Book wherein this holy King and

and sweet Singer of *Israel* lies embalmed, and being dead, yet speaks, and stricking still his Harp, a strain of *Davids Recordare* will not be disdained; *Recordare me Domine*, saith he to God; and I to his anointed, *Remember David and all his troubles.* And how they stand here yet fresh and fair to be read to his renown in GODS Chronologie. However State or Church Monuments may fail a gracious Soveraign (but envies self cannot do so, ——— *Post Fata quiescit*; and ——— *Querimur* then turns to *Querimus Davidi*) yet God preserves him ever in his book of *Remembrance*, mentioned in *Mal.* 3. *Are not these things noted in thy Book?* by that heavenly Recorder, *The righteous shall be had in everlasting Remembrance.*

16. And so the Sermon might go round to all the Subjects; a whithering poor Minister to a dilatory Prelate or forgetfull Patron, *Recordare Domine*, and a good Patron to an idle Pastor, pointing to the Pulpit, *Recordare Domine* too. To the Voluptuary at his fourth health, least he hear it too late in hell when he cannot get a drop, *Fili recordare!* Finally it will fit us for *Imprere*, a Motto to all our Coats or Coat-armours, our Courts or Coaches, over all our Houses, upon all our Pictures, and for Posies to all our Rings; to the Bridegroom *Domine*; to the Bride (left she forget the Covenant of her God) *Recordare Domina.* Thus is it if we speak to men all Sermons; so is it if to God all Prayers. A form of Prayer for *David*, and all Gods servants

ſervants in all Caſes but one; *Remember not Lord our ſins and our offences* : and yet even therein, *Lord remember us in Mercy*; *Remember thy old loving kindneſs, and forget not thou to be gracious.* But in all our troubles, if Kings oppreſs their people, —— *Clamabunt ad Dominum*, is allowed for the lawfull Remedy, 1 *Sam.* 8. 18. That is but right, and as good reaſon then for *David*, when from his ſoul he breaths that vote of God, *Deut.* 32. 29. *O that this people were wiſe! That they underſtood! That they would conſider!* And yet finds them to miſtake, and cannot undeceive them, but ſtill they beat him with Rebukes in his Boſom, and ſlanders in all his paths; then to return and appeal to his God with *Recordare Domine*, Lord clear up the Miſt, and cauſe a Right Underſtanding, and a fair Proceeding, that I by juſt Rule, and they by due obedience, may glorifie thee our only Lord and Saviour. Even ſo rejoycing in the Teſtimony of a good Conſcience, and the diſcharge of his Duty, *Nehemiah* is bold with this form, *Remember me O my God, and wipe not out my Kindneſſes, &c.* And to name no more, It was the laſt prayer that took with the Lord of life before his death, *Lord remember me when thou comeſt into thy Kingdom.* And yet even after death it may ſerve us for *Epitaph* to call upon God for the Conſummation; Nay after ſtill in that Conſummation, it will be of uſe to mingle with *Te Deum, & Magnificat* in the

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quire of Saints and Angels. No Independency even in that Church Triumphant, but *Recordare Domine*; as from the Lord our Beginning: ſo on thee for ever depends the Perpetuity, and perpetuating of our Endleſs Felicity.

17. Bleſſed be the Lord! We are come to our *Antheme*. After Prayers and Sermon to a *Benedictus*. A cloſe refuſed by ſome Interpreters, as unſutable to the Context: But *Calvin* ſaith not ſo; Why not as well in the end, as in the Beginning of this *Pſalm? My Song ever ſhall be of the loving Kindneſs of the Lord*, that is his Prologue: and doubtleſs to eaſe his griefs, and raiſe his hopes, He purpoſely makes choice of this Epilogue. *Ulyſſes* way to paſs the waves of this troubleſome world, and all Encounters, was Reſolution and Patience. But *Orpheus* and *David* ſinging the Praiſes of the immortal God, ſhall ſcape not only *Syrens*, but *Scilla* too, with all her dogs, and all the Blaſphemies and ſlander in the gulf of *Opprobrium* here. Therefore the King ſhall rejoyce in thee O Lord: *Thy praiſe ſhall be ever in his mouth*. So may thy bleſſings ever be upon him, and his ſeed after him, and let all the people that fear God and honour the King, ſay *Amen*, and ſeal it again with *Amen*.

And ſo the Prieſt ſhall do his Duty, even bleſs all Gods people in his name, and to his name aſcribe as is moſt due, a *Benedictus in Æternum*. Bleſſing, and Honour, and Glory, and Praiſe be unto our God, Now, Henceforth, and for Evermore. *Amen, Amen.*

S. D. G.

A SERMON, CALLED THE *Zodiack* : at *Court.*

1 CHRON. 23. ver. *ult.*

And that they ſhould keep the charge of the Tabernacle of the Congregation, and the charge of the holy Place, and the charge of the Sons of Aaron *their brethren, in the ſervice of the houſe of the Lord.*

IN the ſervice of the houſe of the Lord; The firſt Text that I find mentioning the ſervice of the Lord in his houſe, and ſerves as a Glaſs, wherein we ſee firſt *Domus* abſtracted, then *Domus Domini* in conjunction. Thirdly, *Cultus*, Worſhip or Service due to *Dominus* in this *Domus*;

Domus; and reasonable service; 1. *Quâ Dominus*, as he is our Lord, and then *quâ servus* too, as he vouchsafes to do us service in many other of his houses, and all the service in this house.

For *Domus* single; In a word, It is a main blessing if God afford man an house; else worse then Birds or Foxes; and therefore as *Cains* curse, unhoused a Vagabond, and *Abrahams* tryal, Get thee from thy Fathers house, so enrowled among Gods works of Power and Mercy mingled, he makes men dwell together in an house, and makes them households like a flock of sheep. An house and a *meinie*, and him many houses: Multiply the blessing and encrease the *Jo*y. The Summer house and the winter house, *Solomons* house in *Jerusalem*, and that in the Green, and that in the forest of *Libanon*, 1 *King.*7. And if many houses for a man, for a King, What for the King o' Kings? Why, the Scripture besides this in the Text, mentions very many houses of the Lord, a multiplicity, a Zodiack of houses for the Sun of Righteousnes, for our Lord and Master Christ Jesus, both to receive our service, and to do us service in them all, —*&c.*

1. First, *Mundi machina*, the Universe, the whole round world with many fair and goodly rooms: 2. then that named *Habitaculum ejus sacrum*: Heaven his dwelling place, the new *Jerusalem*, of miraculous Structure, past *Amphions* or *Apollo's* fingring: *The work of thy fingers*, saith *David*; & yet he speaks it only of this rough-cast, & out-building stuck with stars; which though a glorious sight, yet is but the cover or shell of this great hollow Egg, wherein as in a perfect Vivary, full of Cages, and Parks, and ponds,

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he hath ark't and houſed together us and all inferiour Creatures. But of his higher Palace, His Empyreal inmoſt court, imperial for his Saints and Angels, the Apoſtle calls it *an Houſe not made with hands*: but as he is light, and his robe is ſo, cloaths himſelf with light, ſo is the houſe, Light inacceſſible; *Domine bonum eſt*; Let us dwell here. No more go down from this mount, but 3. we muſt deſcend as he vouchſafed to do, to the womb of the Virgin. *Sol in Virgine* ſometime, its one of his houſes in the Zodiack, and now the *Son of Righteouſneſs* was there; there was God hid and houſed for a time: nay *Gemini in virgine*, not in a Neſtorian, but in a ſober ſence, and to crie up the Miracle, ſuch as never was, God and Man together, though in two natures, yet in one perſon, remaining what he was, yet taking and made what he was not. There was a right vivary indeed when the Lord of Glory, bleſſed for ever, took life blood of the bleſſed Virgin, our Lady. O what a Store-houſe, Treaſure houſe Jewel houſe was that, that confined, that reſerved ſuch a Rarity! What a ſtrange new earthly heaven for God to dwell and dreſs himſelf in; and yet behold without breaking that houſe, forth he comes and brings a fourth houſe on his back, another new houſe of his own making ſtill; though aſſiſted in the inchoation, yet terminated in his perſon; 4. he only of the bleſſed Trinity, wearing that garment they all wrought upon, which *creando aſſumpſit, & ſumendo creavit, non extra ſed in perſona ſua*, which rayment was a body real, not phantaſtick as *Marcion* (that eldeſt child of Satan, ſo *Polycarpus* called him) and the *Manichees* imagined.

For

For then is all our faith imaginary too; if no true conception, then nor birth, nor death, nor resurrection true, then is our preaching and your believing vain. This destroyes all, but we have not so learned Christ, if we have been taught as the Truth is in Jesus. We have learned that our Lord here took our very nature, and true flesh, woven with sinews, a clay-house moated round about like one of ours, that is compast with all mans infirmities, (sin except) but very man of the substance of his mother, —— No substance out of God, or new cælestial, or sidereal, or Elementary matter, as *Valentinus* thought: A body then like ours; yet in this unlike, that *in ipso articulo*, in the very moment of Conception it was proved entire, and perfect in all the parts, and endued with a rational soul at once, which is τὸ πάντων καινῶν καινότατον, saith *Damascen*, the very extract of all novelty: when that invisible and incommunicable verity, by the Spirit took a soul, and by the soul a body, saith both *Damascen* and St. *Cyprian*, when not by any addition or aggregation of Parts by degrees and leisurely, *sed uno contextu*, the whole figure and frame of the body set δημιουργικῶς by the mighty work of Gods holy Spirit, saith St. *Austin* and the *School*, into which, though a flow of manifold Graces from the divine nature of Wisdom, Power, Glory; yet in the two natures united, we preserve those adverbs all of ατρέπτως, &c. that is, without Mutation, Confusion, Division, Separation, as the Council of *Chalcedon* against *Eutyches*. *Corpus aptasti*, it is in the *Psalm*; Never so fitted for an house: For in this house dwels the fulness of the God-

God-head bodily, —— that is, not by a ſimple Inhabitation, nor Aſſiſtance, or Habitude, or Dignity, or that παυτοβυλεία, willing conſent, or what they call *Equality* of honor, or Nuncupation or *Beneplacitum* only. None of all theſe will ſerve, but ἕνωσις, an Union or Unition rather hypoſtatical. In this houſe dwelt our Lord many years, ſubmitting to clouds and waves of Our Infirmities; and in this houſe new-raiſed from ruine, and made glorious, this bleſſed Eagle flew, Cage and all; This holy Inhabiter of Eternity aſcended, houſe, and all to his Holy Habitation in Heaven, and is there enthroned on the right hand of his heavenly Father. 5. But while he was an infant *Lord* in the hand of his bleſſed Virgin Mother, here he dwelt a while in his Cradle-houſe, the ſtable-cratch, then the Palace of a great King, at the ſign of the *Star* in *Bethlehem*, then the right houſe of Bread, *Panis Angelorum*; The true Bread-houſe and true Head-houſe (though low and little) of all his greater Houſes, his famous Churches after: at thoſe great Cities of *Jeruſalem*, *Cæſarea*, *Antioch*, and in good time their ſiſter *Rome* her ſelf, their little Siſter earſt, that had no breſts, but ſince ovationed for *Mater & Domina*, as if *Domus*, *& Cultus*, *& Dominus* himſelf had been born and upbrought there *ab Origine*. 6. But ſtay a while! Let us obſerve *Dominus & Domus* yet better, and we ſhall find him returned from *Ægypt*, abiding at *Nazareth*, and *Capernaum*, and *Jeruſalem*, but commonly in the dwelling houſes, and banqueting houſes of his Converts; 7. Let theſe then (if I ſtaied too long at the former) ſerve briefly for two Removes of our Lord. And becauſe the

Sea of *Tiberias* is near at hand, we may safely walk with him on the water, or see him take ship, or hear him preach from thence; and then a Ship is more then *Domus*, 'tis *Domus Domini*, the house of the Lord then indeed. 8. From the Press of people he was fain to hide himself in that house: But no house must hide or hold him long. Over the brook *Cedron* there was a Garden, and oft he resorted thither, and thence betrayed, was brought from house to house; to *Annas* house, and *Caiphas*, to *Pilate's* Judgement-hall, to *Herod's*, and back again to *Pilate's*; so to his Cross, and never rested till the noble *Joseph* laid him in his Garden-house, in a new Sepulchre, where never man lay; yet that the common house and lodging of mankind, the Grave. 9. There Kings and Counsellors of the earth build desolate places for themselves; lie still and are at rest (saith *Job*) but so did not he, we know better then so what he did, I believe. The third day he rose again, and ascended into Heaven; and at that house we have toucht already, but yet from none of these houses, not that eternal house of our Lord comes any comfort to us, till that Spirit of the Lord the Comforter come from him to us, to dwell in us: so putting us all into one houshold of Faith, the common faith, and making us all the habitation of God by the Spirit. 10. And to make fit this house, this Lord the blessed Carpenter was put to work it out of the rough, and troubled to take, to break down a Partition-wall, whose more then *Alpine* rockiness, no *Hannibal* but he could conquer, and no fire, no liquor but his heart blood could penetrate. Nothing but his living-

dead

dead body, raiſe this dead living frame of Saints, built upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone, in whom all the building fitly framed together, grows into an holy Temple in the Lord, *Eph.* 2.20, 21. There's right *Dominicum* every way; The houſe of the Lord, —— In the Lord, —— On the Lord, —— By the Lord. This houſe then in no caſe to be left out, nor we left out of it; you know who would allow us no room in their Inn at the *Popes* head; and by that device exclude us out of the Church, which is called a great houſe, 2 *Tim.* 2. and the foundation ſtands ſure, but ſure it ſtands not all upon the cloudy Apennine. This is juſt like private Maſs that's proper Communion, a right Bull, to pin down Univerſal in a particular corner, as if to thruſt twenty royal Courts into one Room; like that people, wiſe in their own conceit, that to make ſure of Conqueſt, pinned and riveted the Goddeſs Victory to their City wals. So theſe Reckoners go to it *ſtilo novo*; the *Romane* Computation this: and it is a good confeſſion their fat Biſhop *Spalato* makes in all their names, *Eccleſiam Catholicam nobiſcum eſſe vel cogitamus, vel cogimus.* They would fain think ſo, and fain force us to think ſo, but we are not much to trouble our ſelves at their *Cogitamus.* God knows the thoughts of men to be but vain; and the diviſions of *Reuben* were from great thoughs of heart; but from their *Cogimus, Libera nos Domine*; He hath, and doth, and will deliver us, if we embrace our Creed, and by vertue thereof belong to this houſe of the Catholick Church.

11. Nay we our ſelves, our ſouls and bodies are

his Church and Temple, *which house we are*, 1 *Cor.* 6. wherein God remains under our roof, gracing even the houses of his Saints bodies while they stand, and ſain watches over their Atoms, (while the ſpirits return to him) and will recollect, and raiſe them up in far greater State and Glory. So that *Mors* ſhall not be *ultima*, not the laſt line ſtrecht upon this building, but a *linea* yet more ultimate, reaching from Earth to Heaven: And ſo with much a do, having ſo many houſes to call at by the way, (which very calling yet hath done us ſome ſervice, and may do us more) we are come (*Chriſto auſpice*) to this very houſe in the Text, and ſeen in a quarter of an hour, this Sun paſs through all thoſe houſes to this which is the laſt in our Zodiack: The Temple which *David* prepared, and *Solomon* built for the ſervice of the Lord; and in which houſe God hath a propriety, ſtiled therefore by way of Excellency, *The houſe of the Lord.* 12. Where the firſt ſervice we can do for *Domus & Dominus* both, is *to make them* meet with, and meet for one another: For is there not a mighty diſcrepance betwixt them? the Temple a ſtately piece, the Joy of the whole earth, *Par domus hæc cœlo!* But you know what follows will not ſerve his turn though: as God by his Eternity tranſcendently and ſupereminently comprehends all time, ſo by his immenſity all places: And *Dominus* here (though true of *Chriſt* as we heard, and may hear more anon) is *Jehovah*. and he dwell in Temples! Temples plural, if ſet altogether, made with hands; Heaven of Heavens cannot, What houſe can contain him then! What houſe will you build for me?

me? no houſe (Lord) to comprehend thee, who art God incomprehenſible: but for thy name, and an houſe for thy worſhip and ſervice that may comprehend us. Bnt what matter if no ſuch houſes at all? neither on this Mount, nor yet at *Jeruſalem*, but right ſervice in *Spirit and Truth*. So ſay ſome haunted (perchance) with a worldly and dangerous ſpirit; we deny not our beſt ſacrifice on the heart-altar, beſt worſhip in Spirit. Yet if God were undelighted with a ſet local Worſhip, why would the Scripture mention *Hannahs* motion? 1 *Sam.* 2. And another, *Anna* the Propheteſs reſiding in the Temple? why our Saviour dayly in the Temple and Synagogues? and his Apoſtles, *Peter* the chief, and *John* the beloved of Jeſus aſcending at the hour of prayer? Or would the Spirit of God have put it into the heart of *David*, *a man after Gods own heart* to prepare him ſervice in a Temple, or his Prophet in his name? ſo cry out upon this deſerting this houſe of God, and bring his double action of Waſt, vain Waſt on our own ceiled houſes, and laying waſt this houſe of God, *My houſe lie waſt*, *Hag.* 1. ſo the propriety held then: and if we follow it to the ſpring-head, we find indeed *Cultus Domini* before *Domus*. *Abel* ſacrificed, and in *Enos* time they invocated; Immolation and Invocation both in the beginning of *Geneſis*, but go on, and you come to a place framed before you go out of *Exodus*; and even in *Geneſis* we have *Noahs* and *Abrahams* Altars, and *Jacobs* Bethel; But to clear this at once, only that in *Deut.* 12. The reaſon why *Cultus* was not ſet in order, becauſe no proper *Domus* for this *Dominus*; ver. 8. *Now you ſerve me as you liſt*

every man what is right in his own eyes; and why no Reformation? *v. 9. you are not yet come to the rest and inheritance which the Lord your God gives you*; but when you go over *Jordan*, (a better order then) then there shall be a place which the Lord shall chuse, to cause his name to dwell there. So far is *Dominus* from disavowing *Domus*, that he ordains both *Domus & Cultus*; and therefore let them remain all there as we find them here in order, *Cultus*, *Domus Domini*. Do you not find too every precious stone and string appointed to *Moses* by pattern in the Mount? and *David* had the Platform of the Temple in writing, 1 *Chron.* 28. 19. And *Dominus* then took possession of *Domus*; his Glory appeared before the Tabernacle, and filled the Temple at *Solomons* dedication, yea he made his Residence in both, took up his seat in the Tabernacle, his Mercy seat too, wherein he most delights to shew and shine forth in perfect beauty and majesty; and of the Temple he saith, *Mine eyes and my heart shall be there continually*; *This is my rest for ever, Here I will dwell*; The place where his honor dwels, which he owns; My house, and gives it a name, *An house of Prayer*, and our Saviour confirms it in the New Testament too, it shall be so, My Fathers house shall be so called; and therefore I pray you in Gods name, let him have it so. The house of the Lord let it be, Let him rest and dwell in this house for ever; but a thousand pities he should dwell alone, no body to attend him. What! The Courts of the Lords house, and no Courtiers? Are there no Places, no Pensions, no Offices in this Court? where are then the servants of his Majesty? I hope they be

even

even here; even all the true, and loyal, and faithfull servants of the earthly majesty will rejoyce and be glad by the benign Influence of a royal example, to become faithful and obedient Worshippers of the Majesty in Heaven.

PART 3.

THis comes in right, and puts us on *Cultus*, our next particular Service; 'tis no domineering word, an humble expression this, and must be *eo nomine* therefore exalted, for it is indeed the word in the Text most predominant, in a sense above *Dominus* and all; for take out *Dominus*, and what becomes of *Domus? Domus* and *Rus* may then be likewise used, that is, as Rustically, as Rudely as you will. Well! Take out *Cultus*, and I am sure *Dominus* will never abide it. All staies or goes with this *Cultus*, the main and mainly to be insisted on, and *Cultus* absolute is due to *Dominus*; first, In Equiparence to his other houses and service in them all; why this house far worse then all the rest! as many as we called at in all Gods houses before, I told you they might do us more service yet.

1. Firſt, In the *Macrocosm* all things serve this their Lord, up at *Matins* of Prayer, seeking their meat at God, at *Vespers* of Laws with the Anthem. 1. It is *He* that hath made us, and not *We* our selves. 2. In Heaven his Angels ministring Spirits with *Holy, Holy, Holy*, and a great voice of much people, *Rev.* 19. saying *Helelujahs*, Salvation, and Glory, and Honor, and Power unto the Lord. 3. And in

the womb of the blessed Virgin the house is aired and consecrated for his Conception by the holy Ghost. And when he first brings in his first begotten Son into the world, and Let all the Angels of of God worship him; The Baptist did him service then unborn, springing in the womb for joy; and his own blessed mother *Mary* sings her service to to him while yet in her body, *My soul doth magnifie the Lord, my Spirit hath rejoiced in God my Saviour.* In one and the same little house and Chappel royal of her great and mighty Lord, the first S*t*. *Maries* that ever was, at once conceiving and containing him and her Devotion. 4. And as for the house of flesh and *Bethlems* manger, (put them both together) not all those clouds and swadling clouts of obscurity could dim the Light of the world, nor hide this glorious Lord from the attendance of an host of Heavenly Courtiers and Souldiers running down the hill of Heaven to salute him *Imperator*, with an Hymn of *Gloria Deo in excelsis*; nor conceal him from those Kings, (some say) wise men we are sure, that came from the East to worship this *Oriens*, who fell down before him, opened their Treasures, and presented him. They could not hide him from old *Simeons* eyes after in the Temple, for he then saw clearly the presence of the Lord in him that was there presented to the Lord, even the Lords Christ whom he served with gladness, and carolled out a blessing on him in his arms. 5. Nor was this worship wanting in the very dwelling and banqueting houses of his servants. 6. *Simeon* entertains him, *Levi* makes him a great Feast, and even there was Wisdom justified of her children. One example

ample above all in the house of that *Simon* the *Pharisee*, that which went beyond his banquet, and all the service there, was, the poor sinners service, from her box of precious oyntment, and her more precious tears, serving to wash his feet. 7. Next apply to him on shipboard, and behold him not only heard with reverence by the shore-audience, but St. *Peter* down at his knees, with his *Depart from me, for I am a sinful man O Lord*. 8. But in or at his grave no service. That house so ill and low situate, that none obliged to pay or tender service there. 9. That's the desolate house even of Kings (saith *Job*,) the train forsakes them there. Yet behold even in that house as *Joseph* and *Nicodemus* spare no cost of linnen cloaths and spices, with a mixture of Myrrhe and Aloes of an hundred weight; so the two *Maries* faild not with their oyntment and early visitation at the Sepulchre. But as it was *Johns* eager spirit that out-ran *Peter*; so *Magdalen*, her loving spirit out-went them all in a constant service and devotion: for when left alone, she stood, she wept, she stoopt, she lookt into the Sepulchre, and there at length she lights on other fellow-servants of her Lord, even two Angels in white sitting at the head and feet, that is, where those blessed head and feet of their Lord, *where the body of Jesus had layn*, *John* 20. 12. 10. As for service in his next house, the Catholick Church we know as in the *Jewish*, — he was the only Lord of *Israel*; and *Moses* and *David* wear that name of his servants: So in the Christian Church, What stile take *Peter* and *Paul*, but servants of Jesus Christ? and even the weaker sex, behold the lowliness of his hand-maid; an humb'

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Maid-servant at 16. and a blessed woddow-servant *Anna* in her great Climackterick, *Luke* 2. *That departed not from the Temple, but served the Lord with fasting and prayer night and day.* 11. Lastly Our own souls and bodies, what are they if rightly used, but Organs and living Oratories, and when here assembled, a Box or Nest of little temples in His Temple? which houses all his Saints and servants are carefull to possess in honor, and keep them clean, not for *Bacchus* or *Venus*, but the pure and sacred Spirit of the Lord, to keep out the Tempter, to escape the pollutions of the world. For if God be well served in these inner Temples, the service of this house of the Lord would be the better set in order, and thats the last in our Zodiack. There we are now again at service in this very place, proper to Divine service; this very place inclining as the cell to study, the grove to Contemplation, a Church or Chappel to Devotion ever; this the house of the Lord both by way of excellency and propriety: But remember I am upon *Cultus* absolute, due to *Dominus* upon another double ground; first *qua Dominus*, and then *qua Servus*. 1. As *Dominus*. For we may ask *Pharoahs* question, but not with *Pharoahs* mind, *Who is the Lord?* and nothing but Jehovah will answer that in excellency, which takes in all the three persons of the glorious Trinity: but yet as we are forbidden by the Christian verity to say there be three, but one Lord; so observing both old and new Testament, the second person by joynt assent of both the other is made made both Lord and Christ. Lord every way, Lord by Creation, *by him were all things made*; Lord by preservation,

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The Government upon his ſhoulder, who is the mighty Lord, and all things upheld by him who is the mighty word; Lord by Redemption too, *The Lord our Righteouſneſs, made unto us Wiſdom, Righteouſneſs, Sanctification and Redemption*, 1 *Cor.* 1. 20. So to him all Power and Dominion is given in Heaven and Earth, and at his exaltation his Coronation confirmed. The homage of knees and tongues, *That Jeſus is the Lord*; *is, was, and is to come, yeſterday, to day, and the ſame for ever*: ſo goes our hope, *He ſhall come to judge*; ſo begins our Chriſtian Creed, *In Jeſus Chriſt our Lord*; ſo end our prayers, *through Jeſus Chriſt our Lord*: ſo every Chriſtian with St. *Thomas* makes a glad profeſſion, *My Lord and my God*. If our eyes be not held that we ſhall not know him, if once out of weakneſs we be made ſtrong in the Lord, if once out of darkneſs we be made light in the Lord, if anointed with the eye-ſalve of the Sanctuary, we then in him, in whom the eye of *Judas*, the worlds eye, the *Jews* eye could ſee no beauty: in that Worm they trod and ſpit upon, that ſlave they ſcourged, that Malefactor they crucified, ſhall clearly find to our everlaſting comfort, both a gracious man and a glorious God, breaking through all thoſe clouds, darting majeſtick raies, contracting all our ſight, and uniting and fixing all our eyes on that only lovely Object, who after all the Eclipſes and ſhadows of the earth, and hell gone over him, ſhines forth in perfect beauty, crowned with the Sun, and under his feet a Moon with deaths pale head, and a red Dragon; upon his thigh, his name inſcribed, *Dominus Dominorum*; *Men and Brethren*,

Brethren, what shall we do? What manner of men ought we to be in holiness and fear? What think you? Is not our obedience due in reason, a reasonable service to this Lord above others? Other Lords have ruled over us, Satan and our vices have been Lords of Misrule. But there goes vertue still out of this *Dominus*, and vertue there is in *Dominus*, a magnetick intrinsique vertue to draw even Iron-hearts to his service. Stands not *Dominus* over *Domus* here, and so over every Church and Chappel, like the herald star to beckon us, to invite all that are wise to salvation? *O come let us worship and fall down before the Lord.* Down, O down with every high thing, and bring into captivity every thought to the obedience of Christ Jesus our Lord: This *qua Dominus*.

2. And then *qua servus*, still more reasonable service; if such a *Dominus* stoop to *Servus*, strange if all those houses you heard of, prove our houses another while, and he'l do us service in them all; first in the great house of the round world it is so; both in the Mechaniks and Oeconomicks. In the beginning of his book we find him as a Carpenter at work by the week, making partitions, measuring and figuring with his Elements in square, and skies in circle, stricking up Lights and pinning them to the body of the Sun; then mixing other mysteries of Gardiner and Painter, limming to the life his pieces: this our Lords doing all, *Thou Lord in the beginning hast laid the foundation, —— the work of thy hands*, *Heb.* 1.10. And for whose sake so fair a frame! for Birds or Beasts? the Heathen could tell you no,

—— Sanctius his —— Man made Lord to name

name his vaſſals at his pleaſure; and when God gives him poſſeſſion, the very word is *Dominamini*, all at his ſervice So in Oeconomy, as built, ſo all upheld for us, *Habendum* —— *& Tenendum* by his *Manu*-tenency, kept in repair from crumbling out to Atoms, and not an empty houſe that would do us no ſervice; but herein by 10000 hidden providential quils, diſtils and works out food and rayment by whole loads, ſaith *David. Pſal.* 68. and changes freſh every morning, ſaith *Jeremie*, *Lam.* 3. 22. And therein deſcending paſt Offices of State-ſteward, Treaſurer, Chamberlane, to the meaneſt of Baker, Cook and Butler with his bottles of Heaven, clouds droping fatneſs, fineſt wheat and liquor of the Grape: ſo low in this great *Domus* is this greateſt *Dominus* diminiſht; doing his ſervants all theſe *Services*.

2. Secondly, As *Terram dedit*, ſo *Cœlum dabit*; His upper houſe ſhall be ours after one life, that but a ſpan long. 'Tis his by nature, ours by conqueſt; we come in with the Conqueror; therefore we look at it ſtill in hope, as Travellers going home, that abiding City, whoſe Builder and Maker he is, and where he is ſtill at work for us, preparing a place, many Manſions, —— *Creſcit ſub principe Cœlum*, where he keeps poſſeſſion for us in our name, and in our nature, and whence he ſends to us continually his holy Angels to ſerve us. and thence will come with all thoſe Angels to fetch us up to his laſt ſupper, and there again ſerve us himſelf, while we ſit down with *Abraham*, *Iſaac* and *Jacob* in the Kingdom of Heaven.

3. Thirdly,

3. Thirdly, In the womb of the blessed Virgin he was an humble servant, abased himself in not abhorring that whereon we dare not stay our trembling thoughts so many minutes as he endured it moneths; and this service only for us, for us men, and for our salvation he was incarnate, to burn out our stains, and corrosive the leprosie of our nature. For he by the holy Ghost (which at first moving on the Chaos created a world of beauty) being there conceived, was thereby filled with Grace in our Nature, which Grace in our measure was from him to be spread and shed in our hearts by the same holy Ghost which is given us, *Rom.* 5. So was he our servant there, and Factor for us; and therefore stript of all that might unfit him for that Ministry.

4. In the fourth house of our flesh, he comes lowly with love, I come to do service, —— *in the forme of a servant to minister* ——— *to serve the cure of souls and bodies too.* See the great Arch-Prelate, Primate of Heaven and Earth, Lord and Bishop of our souls, whose Sea is from sea to sea, and from the River to the worlds end, to whom we may give all *Bellarmines* fifteen great names, and all too little, is yet content, and that not in jest, but in Deed and in Truth with *servus servorum Domini*; who though he served his foes for a mocking-stock, and never was man so shamefully served, yet despising the shame, he served out his time, and counted it his meat and drink to do service. And here again *Corpus aptasti*, I am sure; we sure were never so fitted for a body, and for an house: For were it not for this house, in woful state were all

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the great houſes of the Land, all the Princely houſes of all Chriſtian lands, the famous houſes of *York* and *Lancaſter*, *Valois*, *Burbon*, *Medices* and *Auſtria*: The right deſcent and pureſt royal blood is from this houſe of fleſh; but for this houſe, and his wearing it, and bearing all ours ſins on the top of it: (For into the houſe they came not) What Title but from this Anceſtour to Paradiſe, the Palace, the Nonſuch above; not a *Tarquin Priſcus* or *Superbus* but beholden to this *Servius*, nay the beſt and pureſt votaries in this houſe of God, the place of his ſervice; not *David*, or *Solomon*, or good King *Ezekiah*, not *Conſtantine*, or *Theodoſius*, or *Jacobus*, or *Carilaus*; no gratious King of famous Memory, or preſent Merit; no body, though never ſo embelliſht or embraved, ſhall ever joyn in that Quire of his Saints and holy Angels above, without the mediation of the body of Jeſus our Lord, and the ſervice done in that body.

5. But what ſervice in that Inn at *Bethlem*, where was no room for him? it was yet made ſerviceable for us, for there we Inn to this day; all at that Star we Gentiles claim by thoſe that were *Primitiæ*, firſt Gueſts to that houſe; of Gold and Incenſe we find there he had, and we Partakers of his fine Gold, and good ſervice hath his Incenſe done us I am ſure: We pray, *Lord increaſe our faith*, and he that could help our unbelief (Lord) might do us good ſervice: if ſo ſurely a hundred Sermons in this houſe not more available then the dumb Cradle of our Lord in that cratch. The Scripture ſpeaks evidently (ſaith the Apoſtle) the Scripture lies mute; the Cradle-houſe yet therein is an herald to proclaim the

the fulfilling of two great Prophecies; one was *Et tu Bethlem*, there Christ to be born: The other that of his poverty, ——— *A Worm*, ——— shame of men, out-cast of the people. Upon the very Pillars of this house (which are but the staves of the Cratch) may we safely relie and build our Faith; this blinded and madded the Jew; but thus it must be, thus must Christ be born if ever he do us good: this obscureness to manifest him, this emptiness to be his fulness of a Messiah to fulfill the Scripture, that so our joy might be full, full of joy and Peace in believing: This the service he doth our Faith, and no less service in making us humble: I believe Lord; and may not every one say, *I am humble (Lord) too*: but Lord help our unhumility, Help us off with the double lets of outward Pomp and inward Pride. Behold this Royal Infant reaches out his hand to serve us from his Cratch in our Bed-chambers, and by his powerfull, his high, and mighty and stupendious Humility thrusts it to our hearts, and strips off all from the souls and bodies of his faithfull servants, all that may offend the eye of his heavenly Father, and in that voice comes from him in this Cradle (though yet inarticulate) we hear him in the evidence of his holy Word and Spirit say, *Learn of me, Put on the Lord Jesus Christ*, who thus in this House serves us, and helps his servants both in their Faith and their Humility.

6. and 7. In the sixth and seventh, the private houses and banqueting houses of his servants, the Lord serves as a Builder and a Watch-man, and a Chaplain to say Grace, and bless, and loves to do service there in the freedom of his conversation, laid

laid in his diſh by the proud *Phariſee*, and in dayly working that Miracle of watry juice, turned into Wine, concoct into freſh and cheerfull blood.

8. Next he ſerves us in thoſe water-houſes; *Wilt not thou O Lord go forth with our Armies?* ſaith the *Pſalmiſt*; ſo we may ſay, *The Lord hath gone forth with our Navies*, ——— as in 88. ſo *Quadrageſimus octavus*, (too) *Mirabilis Annus*! And then it is the Lord and the Power of his Might that hath ſaved the Metaphorical ſhips of Church and State, kept thoſe Bottoms from forreign invaſive ſtorms, and dangerous Schiſms and Leaks at home. Skilfull Mariners may do well, but he the Pilote at the Helm; *Chriſto Duce & auſpice regno*, is a Right Prophetick and true Inſcription by Land and Water. His bloody Croſs, a braver Flag and nobler Badge then *Lucida ſidera, Caſtor & Pollux*. This *Pollens Lux ipſa*, the true Light to guide the whole feet. He did us worthy ſervice who firſt came by ſhip to conveigh the Light of the Goſpel hither (ſome years before a ſpark of fire at *Rome*.) What doth *Lux*, by whoſe bleſſing on our ſhips we may by the ſame way derive the Light to other Nation yet in darkneſs, as importing, ſo thus exporting too the unſearchable Riches of Chriſt, to which all Treaſures of Eaſt and Weſt are pale, and drowſie, and muddy things, as a little Gravel in compariſon? Thus venture I ſtill on with my frail bark, and well enough if ſtill *Ceſarem veho*, ——— bear his well tryed Patience and attention along, while *Dominum Ceſarem veho*. That Lord, who now could find no further houſe-room on earth or wa-

ter, but ceas'd not yet to do us further service in his very Sepulchre.

9. For till he came thither, thither we were come dead and buried, bound hand foot in the grave-cloaths of our sins, sealed up and clasp't down with a stony weight of the wrath of God, which would have prest us to the nethermost Hell. But behold in that short time of his abode in this house, what Rare Redoubts and Mines this mighty Engineer casts and contrives, works a descent through the Iron jaws of death down to Hell, and like a Conqueror ascends, leading in Triumph *Captivity Captive*, opening so, and seasoning, and sweetning so this house before so dreadfull, filled with *ultimum terribilium*, that his Disciples, all that love and seek him in Life and Death, shall never find discomfort in a Grave; Nothing but a *Requiem* and Dormitory with Angels sitting at the head and feet, till he awake them in *Tuba novissima*, and raise them to a meeting in the clouds, where all his servants shall enter into the joy of that their Lord.

10. As for the Catholick Church, to demand his service there, is to ask, What good the Vine, the Head, the Bridegroom, the Corner-stone do to the Branches, Members, Spouse and Building in those strict Unions, nay closer then all those *per eundem Spiritum*; Behold so am with you (never to offer to part from you, never to suffer you to part from me) to the end of the world, in the end, and world without end, which will be soon discovered by the Service done to each particular Member in every of our Souls and Bodies in that house.

For is not our body his house wonderfully and fearfully

fearfully built? that little world of beauty ſhaken out of duſt, and bals of living fire fixt in our eye-brow? what work makes this heavenly Potter even with that clay in white & red, & blew, & after all his poliſhing, forced to take it down, and like China earth, hiding ſome for many 1000 years, will ſhew his Power in their raiſing far fairer then before? and yet able to diſpatch the ſame effect on others in a moment, *in the twinckling of an eye*; changed, and not die by a ſuddain diſſolution and a ſuddain re-union: But far rarer Workmanſhip is the Recreation of our ſouls, waſht brighter in his blood, and heightned by his Spirit. We need but two things for our ſouls, *Grace* & *Truth*; and both came by Jeſus Chriſt; from his fulneſs we receive both: by whoſe ſervice and Miniſtry we are made *New Creatures*, inveſted in a Robe, and admitted to an Order paſt the Fleece and Garter; the Right Order of the holy Ghoſt: Brag not vain man! O run not up into ſome beaſtly figure, if guilding like a ſnail, or tracing the way of thy preferment by thy blood or match, thou be mounted to a local ſtate of Wealth and Honor; for theſe can add no new ſubſtantial forms. But this acceſs of Spirit from this Lord is right enobling, and ſuperinduces a new ſoul, which like fire devours, and takes up all within thee, and winding in one Cœleſtial flame, and embracing Underſtanding, Will, Affections, wings, and lifts up all to Heaven.

12. Laſtly, In this very houſe where we aſſemble for the Worſhip and Service of the Lord, it is the Lord himſelf that does the Service to the whole Aſſembly. So that *a non nobis Domine* is fixah'd upon the porch of this and every houſe of God.

For first he invites us hither, *Come! Call upon me, Seek you my face.* The skie of Scripture hung round with provocations, calling us to service; and being entered, who executes the parts of our Divine Service in this house of Prayer? And is it not he that prays for us, in us, with us, before us, and teaches us to pray, and say after him *Our Father*; and at once by himself in Prayers and strong cries; so here assists our dulness and deadness of Spirit by his own quickning Spirit, *inditing our Prayers, and raising our Devotion with sighs and groans that cannot be expresst.* It is secondly a house of preaching, and we indeed preach Jesus, and our selves your servants for Jesus sake; nay him a Servant, for your sakes: But if we speak him right, it is he that speaks the word of the Lord; heavenly Treasure from our earthen vessels, that the excellency might be of God, and not of us. 'Tis he that first did write the word, *Which is his Power and Wisdom to our salvation*; and 'tis he that spels the Gospel, and reads and speaks to us in his Word; and he that laies out and distributes sentences to several bosoms as every man hath need, and he alone that follows the Sermon home, and saies it all over again to our hearts. Finally his *House* is a *House* of Communion for the Saints and Churches of God, for the due receiving of his holy Sacraments. And as in the Baptistery it is he that receives the Infants in his arms, and washes their Souls in his blood, and makes the water there a Laver of Regeneration: So in the Supper of the Lord, it is the same Lord who first shed those primordial purple drops at his Circumcision; the first fruits of his all powerfull blood

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to begin the work of our Salvation, and ever ſince at every holy Communion gives both body and blood, the food of faithfull and repentant Spirits, and makes thoſe ſad ſweet drops fall again, to the anguiſh firſt, and then the healing of our ſouls. For ſuch a different office hath this bleſſed Sacrament, that it ſerves both to diſcover our ſins and to ſeal our Pardons. Wherein while faithfully we receive him, he really receives us into him, and we him into us. So all of us become one body and one Spirit, and all by the ſervice of one and the ſame for ever *Jeſus Chriſt*, to whom, *&c.*

S. D. G.

A SERMON, Preached at YORK, 1640. AT The Council of *King* and *Lords*.

EPHE. 5.8.

For you were once darkneſs; but are now Light in the Lord. Walk as Children of Light.

IN the Skie of Scripture ſhines the Sun of Divinity; And all Divinity, all that Sun is ſhed in theſe thee *Radii*: The Lapſe, the Reſtoring, the Duty; Theſe are a perfect Catechiſm. And a ſum of theſe is the Epiſtle to the *Romans* in juſt Methode, and this Text a methodical Breviat of that Epiſtle; indeed an Epitome of all the

the Book of God: for here we have the Creation, the World ſtruck out of Chaos, or what is more myſterious. It could not chuſe but pleaſe the Angels then to ſee the *LIGHT* riſe out of *darkneſs* by a powerfull *FIAT*; and the earth anon to emulate heaven by vertue of a *Producat*. But this, This Rare Work the Angels deſire to prie into, 1 *Pet.* 1. 12. And if we pace along, we ſhall find here *Enoch* walking with God; *Abraham* called out of *UR* to another *UR*, a purer Light: The deliverance from *Egypt*, the *Red Sea*, the *Rock*, the *Manna*, the *Ark*, the *Mercy-ſeat*. And here are all the Sacrifices, the Life and Subſtance of them all, with the Fulneſs and Light of all the Promiſes and Propheſies; and here is the new Teſtament. The *Star* appears, *Behold we bring you glad tidings*, Run Shepherds, and ſee the great Shepherd of all our Souls, whiles yet an Infant. Loe, He is wrapt here in the Swadling bands of this Text. *He is the Word*, and this his Comment, his Paraphraſe and Explication. *You were once*, &c.

Theſe words are a Tree laden with fruit moſt precious; the very ſhell, the rind is precious: But if we open this *Onyx*, this Pearl Cabinet, it contains rare Food, and Medicine, and Wine, and Balſam, a Quinteſſence, an Extraction beyond the Spirits of Oyl, and Wine, and Spices. For what Chymiſt can draw Light? Is not that, that thing myſterious in *Job* 38. which way (ſaith he) is the *Light* parted? yet here is more, the Sun, the Spring of Light; here is that *Sun of Righteouſneſs*, and the *Father of Lights*, and the Spirit of *Illuminations*, *All*, *All* the holy bleſſed and glorious *TRINITY* un-

folded; here we may with *Moses* in a pious sense see him that is invisible; *Behold that rare workman tasking himself in his main project*, busie in dispatch of all his Miracles at once; *The Leper is cleansed, the Lame walk, the Blind receive their sight, the dead are raised*; *Nay* Majus opus moveo — *The earth raised up to Heaven, Flesh wrought up to Spirit, Nature changed to Grace, and dust advanced to be Partaker of Divine Nature.* For you were once Darkness, *&c.*

A Comprehensive Text it is; will take in all persons: Speak I to a King or Lords? Will they not all be glad at heart to be enlightned by this *Dominus* in the heart of my Text? and will they not fall down and worship before this Lords of Lords, and King of Kings? For before him all Dominion, and all distinction is lost, the greatest Monarch in his presence must drop his Lilly, and his Lion be couchant. As for Bishops and Arch-bishops, St. *Peter* tels us of *Dominus* here erecting an Arch over all their heads, φανερωθέντος τῦ ἀρχιποίμενος, —— when that chief shepherd shall appear, 1 *Pet.* 5. 4. and cals him Bishop of all Souls for a difference; for properly the cure of souls is his: Men can but order our cloaths, and habits, and regulate, and article, and qualifie our outward man. But here is a Visitor, whose Courts and proceedings are purely spiritual, surveighs the rational within the breast, sees down into the reins, and views how close and clean the wedding garment sits upon one souls, and what we are, not in the Church or Pulpit, or Closet, but in the hid man of the heart. And for extent of Dioces, this is the grand

Primate

Primate of all Christendom over both his Churches, Militant and Triumphant; to whom all Patriarcks justling for Place and Title must submit, whose Sea is from sea to sea, & from the river to the worlds end; & his Chair advanced far above all heavens, all Gold & Purple, and Copes and Crosiers, & Keys, & Miters, & Coronets & Crowns, & triple Diadems thrown at his feet: to whom we may safely ascribe all *Bellarmines* fifteen great names, *De Pontif. lib. 2. cap.* 31. and all too little; and if we may justly cry for blessings to be dewed and multiplied on the heads of earthly gracious Soveraigns, and all such Peers as really and cheerfully assist the deliverance of our Christian Brethren from spoil, and rapine, and Turkish slavery, and raising means for Redemption of the Renown of this once renowned Nation. then blessed be this Lord of Israel, who hath redeemed us all (a Mercy past into Act) in his own person, and at the expence of his most precious blood, from all our enemies, and the hands of them that hate us, from the wrath to come, and hath raised up a mighty salvation for us.

Salvation is of the Jews, and we are Gentiles; But my Text is St. *Pauls* Manifest to them too. This Light revealed to the Gentiles, and may be stil'd the Gentiles *Jubilee*; Rejoyce ye poor *Ephesians*, the day-spring from on high hath visited you, *Ephesians*; but still whats that to us, if it extend no further? Yes, Set these words upon their wings, and we shall see them soar as high as heaven, & passing through the Sphears, whisper to the Stars and Sun. —— *You were once in Darkness*, and shall once more lose your L I G H T. And to the Light

self

ſelf, *you were once darkneſs*, and to thoſe Elect Angels of Light, There is a Prince and Legions of your fellows reſerved to chains of darkneſs; and that you ſtand here, is long of his preſerving and perpetuating Grace, that keeps you ſtill to be *Lux in Domino*. Then down the Text ſtoops, and walks round the Theatre and Amphitheatre of Churches Eaſt and Weſt. Tels the Eaſt that from darkneſs it was once *Lux in Domino*, and leaves a Caveat for us in the Weſt, *Take heed*; (and never was this Caveat more needfull) leſt as thoſe Eaſtern Churches, the Glory once of the Son of God, are now under the Moon of *Mahomet*, ſo our ſins, our diviſions and diſorders cauſe this *Dominus* to take away our Light.

Laſtly, Home it ſtrikes at every boſom here, and ſpeaks to us that are, or ought to be Lights in the Church; you that are, or ſhould be Lights in the State, & to him who is the breath of our Noſthrils, & the Light of all our eyes, & it cries to every man, *Memento*, — *Homo es*, — *& eras Tenebræ*; thus the Text would be uſefull, & ſerve our turns whole as it lies. And ſure we ſhould never divide it, but that God hath done it to our hands: *He divided the Light from the Darkneſs*. For the firſt part of our Text in the ſhell and cover, is *Darkneſs*; The Kernel, the meaning is the Lapſe. The ſecond is Glorious without in the Metaphor, *Light*, and more glorious within, The work-man-ſhip of God in Chriſt Jeſus. The Reſtauration. The third and laſt part which makes up the *Allegory* in the word, is *Walking*; in the ſenſe, is *Gratitude* or *mans duty*, the third part of the Catechiſm. The

firſt

firſt is *Darkneſs*, and that's paſt; I ſhall deſire to paſs it briefly. The ſecond is *Light*, on that I would inſiſt for Explanation, Dilatation. The third is, *Walking in Light*; elſewhere called *walking honeſtly*, as in the day. I ſhall endeavour to walk on reſpectively through all theſe parts, briefly, plainly, honeſtly.

EXPLICATION.

OUR firſt part is *Darkneſs*; of which who can know the bounds, or underſtand the paths of the houſe thereof, *Job.* 38. 20? Only the meaning here is Ignorance; theſe *Epheſians*, and all Gentiles elſe under a manifold Ignorance. Firſt Original, which lay on all mankind; man had a Light, but blew it out with overblowing, and ſo all left in darkneſs: *Mox ut Præceptum tranſgreſſi ſunt, intrinſecus gratia deſerente nudati ſunt*, as St. *Auſtin* ſaith *De. Correp. & Gra. c.* 10. Secondly, *Darkneſs* of Reſtraint, wanting thoſe Aſſiſtances which the *Jews* had for Recovery. 1. Divine Revelation in lively Oracles, and renewing the prime Promiſe, by Light whereof *Enoch* and *Noah* found Grace to walk with God. 2. The Light enlarged in the Covenant with *Abraham*, a Seal for ſecurity, and the Promiſe affixt and pitcht upon his race, ——— *In ſemine tuo.* 3. Then the Law, a Sun of Light; yet had they Prophets too to caſt the beam by Interpretation. God dealt not ſo with any Nation. But there is a third, a wilfull and obſtinate Ignorance, ſitting down in darkneſs without Care or Endeavour to riſe up from that bondage,

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not improving the rational Light which was left fil as the Candle of the Soul. For though we find extracts of admirable Light in the Gentiles Laws, Inventions, Moral Converſation too; yet *In converſione ad Deum*, ſo they were Prodigals, and miſpent their portion, which St. *Paul* objects to the *Athenians*, *Act.* 17.26. and proves in *Rom.* 1.28. that by the links and connexion of cauſes, and light of reaſon climbing up to God, yet οὐκ ἐδοκίμασαν, they liked it not, they lifted not to retain God in their knowledge, but wantonly and proudly abuſed the Glory of an incorruptible God, by turning it into an Image made like Beaſts and creeping things; for which ſluttiſh dealing, God gave them up to uncleanneſs and vile affections, and εἰς ἀδόκιμον νοῦν, a mind devoid of Judgement, utterly dark. And whereas wanting the Jewiſh Law, they had yet the firſt draught and original wtitten in their hearts, they ſmothered this light alſo, & with-held the truth of God in unrighteouſneſs; And by this darkning of themſelves, were left (ſaith the Apoſtle) without excuſe. So then here is no Light in this Darkneſs, but *Abyſſus ſuper abyſſum*, One degree, one veil of darkneſs upon another; yet from theſe three Regions of Darkneſs, the Reſultance may be a triple light to us; That God may be clear when he is judged, and we may receive Admonition.

1. Firſt, For the Jews: God did for his Vine all that he could: He ſaith ſo: —— many advantages, —— every way, *Rom.* 3.2. chiefly the Oracles of God: and then adds that of *David* another way with ὅπως ἂν νικήσῃς, that thou mightovercome when thou art judged. and in *Rom.*

9.4.

9. 4. He reckons up those Priviledges, The *Adoption*, and the *Glory*, and the *Covenant*, and the giving of the *Law*, and *Divine Service*, and the *Promises*, whose are the Fathers, and of whom as concerning the flesh, Christ came, who is God over *All, blessed for evermore, Amen.* All which clears the condemnation of stubborn and unbelieving Jews; *For he came unto his own, and his own received him not:* Therefore this is condemnation, that is, for this shall be condemnation, *That Light is come into the World, and men love darkness more then Light.*

2. Secondly, For the Gentiles; however in our Saviours line of flesh and blood, and so in his spiritual line, men made of his blood by faith (regiſtred in that Sanctiloge and Martyrologe, *Heb.* 11.) we find some intervening of Jew and Gentile, and find beside those sages from the East, whom by a Herald star he beckoned to his Birth-place, some sprinkling in the Gospel of the woman of *Canaan*, and stranger-*Samaritans.* Yet if a mass of them were left in darkness, (by wilfull ignorance) and cast into utter darkness, it can be no impeachment to Divine Justice, because first we are not sure, but that the prime Promise of the womans seed to bruise the Serpents head, might have been preserved among them, they being of *Adams* race also; and then we are assured, *Rom.* 1. that they misused that stock of natural abilities, in not only not glorifying God aright, but embasing (what in them lay) the Majesty Divine, and defiling themselves with all abominations.

3. Thirdly, our Admonition; and every admonition is, or should be illustration. O the da[illegible]

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and desolacion of Ignorance! *Darkness*, one of *Ægypts* soreſt plagues, the chain of Darkneſs, ſaith *Syracides*. As *Tenebræ* may well bear a *Tenendo*: So inward Darkneſs chains mens minds, and holds them down, that they forget the ends of actions, know not whether they go, *Joh.* 14. or where they fall, *Prov.* 4. no mutual aids, both fall into the ditch, *Mat.* 15. A fearful evil in a double contrary reſpect; one while preſenting horror to the ſoul, fearing even where no fear is: Another while madly preſuming God as blind as they, How can he ſee through the dark cloud? Such a *Pandoras* box is Ignorance, that in Scripture the very cover of it here, Darkneſs is made to reſemble all that's evil, vanity of mind, hardneſs of heart, Folly, Diſgrace, Diſtreſs, Trouble, Sorrow, the Grave and Hell it ſelf. And as if *Good* and *Evil* were nothing elſe in nature, ſo *Job* ſpeaks in *Job* 30. 26. *When I looked for good, Evil came*; I waited for Light, and there came Darkneſs. Let blood and Darkneſs then be the brands of *Babel*. Let who dare teach Ignorance the mother of Devotion, while we learn it hence to be rather the mother of Damnation. But as theſe *Epheſians* are to their joy of heart no longer under Darkneſs, no more ſeduced by their great *Diana*, in a moonſhine, and lunatick Religion: So reflecting on *Rome*, and the madneſs of Latine ſervice, and half Communion we may ſafely ſay, *Bleſſed be God* that *Darkneſs is paſt*, and in thoſe reforming, the true Light hath ſhined among us. So we *were once darkneſs*, but are now light in the Lord. *Light*; that is our ſecond part.

PART

PART 2.

We are upon a way of Light, in that our Lord who is the Way and the Light. *But to prepare the* Way *to that* Way, *and make a ſtraight path to our Lord, let us trie to remove a ſcruple or two that may offend us in our Way,*

Scruple 1. FIrſt to clear a little that Inquiry about the Gentiles Salvation, Whether it remained a Myſtery claſped up and undiſcloſed to the Church, both of Angels and men, till the Apoſtles time, as may ſeem by many places, by none more then the third Chapter of this Epiſtle from the third to the end of the tenth verſe, where it is called a Myſtery, concealed from men; and to the Powers of Heaven then made known by the Church. The Anſwer is obvious, *viz.* that it was fore-told and believed under the Law; ——— witneſs thoſe Promiſes and Prophecies along from *Abraham* to *David*, witneſs *Davids* Pſalmody, who plays Chriſt on his Harp, as evidently, as elegantly. And that Evengelical Prophet *Iſaiah*, chiefly in *cap.*9.2. and *ca.*49.6. And for the Angels, though ſome deny it, yet St. *Auſtin*, and thoſe great names of learning that adhere to him, ſay certainly they knew it, for they were employed (as they conceive) to inſpire it to the Prophets. (as the Law is ſaid to be given by Angels) and the firſt Preachers of the Goſpel in that term were Angels. Whereupon the Maſter of the Sentences takes upon him to reconcile the Fathers and others

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and faith the upper Hierarchy and moſt familiar knew before, but the lower learne it after of the Church. Once certain it is, that the plenary Cognition of the Meſſiah was not till the fulneſs of time, and to our queſtion, not till the Paſſion was conſummate, and by the Preaching Apoſtolical dilate among the Gentiles. Which our Apoſtle ſeems to reſolve in his ὡς νῦν, *Eph.* 3.5. — was not made known (faith he) as it is now, now that it is fully diſcovered by the Goſpel.

Scruple 2. A Second Scruple or Query is, that ſince our Saviour being nailed to his Croſs among the Jews, did afterward remove himſelf, Croſs and All to other Nations, and giving out a Commiſſion to that purpoſe, did confirm it after to *Peter* by a viſion from heaven: Why yet did he pronounce Salvation to be of the Jews, and ſend hit Heralds firſt to the loſt ſheep of the houſe of *Iſrael*? The anſwer is enfolded in the objection; Firſt. It was ſent to them, and beginning to preach it at *Jeruſalem*. For thus *Aquinas* reſolves it into reaſons, 1. Chriſt and his Apoſtles were firſt to preach to the Jews, to prove the fulfilling of the Promiſes to that people, *Rom.* 15. 8. Jeſus Chriſt was a Miniſter of the Circumciſion, *i.e.* of the Jews for the truth of God, that he might confirm the Promiſes of the Fathers. And 2. Our Saviour to prove his miſſion from God, the God of Order proceeded orderly, *i.e.* by them that were neareſt to him in Faith and Worſhip of the true God, he tranſmits the rayes of his heavenly Doctrine

ſtrine to the Gentiles, as Superior Angels give the Divine illumination to their Inferiors(ſaith the *School.*) 3. This prevented Cavil in the Jew, and left ſuch inexcuſable as rejected the Counſel of God againſt themſelves. 4. Laſtly, As it is implyed that our Saviours victory on the Croſs was his purchaſe of the Gentiles, *Rev.*2.26,27. and *Phil.* 2. His ſtooping even to the Croſs precedes his exaltation, and then a Genuflexion, and univerſal Acclamation, *All tongues to confeſs him*, &c. So the miſſion of his Apoſtles to the Gentiles was after his paſſion; and a little before it we find in *John* 12.24. ſome *Greeks* deſired to ſee him, and he anſwers in a Riddle; *If the grain of wheat die, it will bring forth much fruit*, which was meant of himſelf, ſaith St. *Auſtin*; He was to die by the unbelief of the *Jews*, and then to be multiplyed in the faith of all Nations, as we ſee it come to paſs. But that faith ſaith St. *Paul, Rom.* 10. it grows not in nature, comes by hearing, and hearing by the Word of God.

And this hath brought us a little on our way in the underſtanding of our ſecond part which we now purſue, *Lux in Domino.* Light; That's the matter here, and the manner is *in Domino*; or the other way; for the matter indeed is *in Domino*, and the manner by way of Illumination. For what is meant? ſurely that great work of God, Mans reſtoring is meant, included in a ſecond great work, *Illumination of our minds*; and that in a third great work, *The light of the Sun in our eyes.* How rare and choice a fruit muſt that be which hath ſuch curious Coverings? The very Metaphor, or rather

Box and Neſt of Metaphors is obſervable. Is God a Metaphorical God? (ſaith one *D. D.*) And he anſwers himſelf, In a pious and humble meaning, reſpecting the Scriptures heights, and Excellencies in Allegories; not only ſinews in the Milk of Gods Word, and things in his Words, but ſpreadings and ſtrange Rhetorical paſſages, and curtains of figures flowing into figures. Where are thoſe Sophiſters, and Grand Seniors, and grave Rabbies with their old diſſembled Enſigns of Ignorance, the *Beard*, the Habit and the Title, that will allow men no uſe of humane Learning in diſcloſing Divine Myſteries? Is the Grape therefore harſh, becauſe ſuch Strainers cannot reach it? Theology ſhall remain the crowned Queen of Sciences, but will admit her Hand-maids to carry keys to her Cabinets. But ere we look in here, be pleaſed to arreſt your conſideration on the covering of this Ark, that is, the Light of Heaven. And as before in Darkneſs, ſo here again we are blind with dazling. How many are the opinions of thoſe rowling Torches of Heaven, the Sun and Moon? St. *Auſtin*, and in his old age too (for it is in his *Enchir. ad Laurent.*) knew not whether he might account them to the Angels. And for the Light, Who ſhall tell us what it is? When it comes to our doors, and beats upon our eyes, we know not whether it have a real Being in the Air, or an Intentional. The firſt, the ſecond, both, and neither of both are defended. Look into the Microcoſm, and *Fiat Lux*: elſe all inviſible, no form, no diſtinction, and all inglorious, nor uſe, nor beauty. 'Tis *Plenitudo*, the filling of all the Creatures, and gives them Cognition, Life,

Life, Motion. View the Microcosm, the Light of the Body is the eye, and not the Organ so much as the visive Power, the light within, that sits behind those Glass-windows with a balance and a file, and weighs and works upon the shapes of things that enter: But both these Lights are Darkness, if the *Medium* be not illuminated, if the Air be dark: and searching the Scripture, though we find not what it is, yet we find a world of wonders in it: Five things imparted, yet remain entire; Knowledge, Vertue, Happiness, Joy and Light, and this the Embleme of them all. No good thing but Light takes it in by comparison; all good things, but never any ill, Wisdom, Health, Beauty, Food, Joy, and Reputation: All the Graces of God, Knowledge, Faith, Love, Hope, Joy, Consolation; yea the very Glory to come; all our Joy and endless Bliss in that vision of Light. And if God should ask us, What house we would make him, or to what compare him? Should we offend in saying *LIGHT*? though nothing resemble God exactly, yet something better shews how far he is beyond all resemblance; and by that Light his Creatures afford, our admiration of his Incomprehensibleness may be raised higher and higher, and with it so raised, our longing after him enlarged. And sure as in the works of Grace, none liker God then *LOVE*. So in the works of Nature, Light, as it is the eldest, so the amiablest, and the likest to the Father; and what the Fathers affection is to it, we may see by his first giving Light to the Chaos: It could yield him no delight (who was the double Parent) so long as it lay in Night and Darkness, and so

deep in too, that nothing yet was day; What stood thus blindly, could not be pleasing in his eye who is all eye: But when it saw, the Text saith, *God saw that all was good.* Doth he not dwell in Light, and cover himself with Light, as with a Garment? May we not say, his House, and Robe, and Eternal Essence are all one boundless christal Globe of Light? Doth not he say so? *God is Light, the Father, the Father of Lights, and the Son is God of God, and Light of Light, and the Holy Spirit, as in this wide Engine of the world it is an inward eye which moves and rowls,* ——— *Spiritus in nus alit.* So in our Souls it is the Spirit of Illuminations, directing us to that place, *where in his Light we shall see Light,* even see God *face to face, and know him, even as we are known.* I had not staid so long on this, this cover here, but that I conceived it might be in our way to discover what remains, remembring my Promise to pass this part in explanation; so demonstrating in an Orb, where every part gives Light unto one another.

Here by the way might be inferred the usefulness of our sight, and how we are bound to bless God that enjoy that Comfort. And secondly, How to compassionate the blind that sit in darkness, considering there is no perfect joy on earth without it, no nor in Heaven, it being one of the torments in hell, *Darkness*, and contrary to the Inheritance of the Saints in Light. And thirdly, Applying to such times as these, Rejoyce in this favour of Heaven, that earthly men cannot restrain or excise the comforts of the Air and Light, &c.

But we pass to our fruit it self, the meaning of this Grace of our Lord Jesus Christ in our restoring, veil'd here under this God-like Creature of Light: That illumination which we receive from him by his Spirit, relieving us from our state of corruption and bondage of darkness, and translating us into his marvelous Light, and glorious liberty of the Sons of God, *For you were*, &c. — *In Domino.*

In Domino; For he is Light in the abstract, others by participation; *He the true Light*, the cause efficient, who by his beams currents it out, and delivers it over to all others. 'Tis in him universally and totally, not now Light, and now Darkness; and exemplarily; For all Light uniformly and causally præ-exists in him, as in the simple and supernatural cause of all. Lastly, In him is *Light*, in all the Powers of Light, *Expansion*, *Renovation*, *Nutrition*, *Conciliation*, and in this power he vouchsafes it us; though thus to make it ours, it cost him more then making Light at first; then he spake the Word only; but here he suffered, *Multa tulit*, —— *Sudavit & alsit.* But blessed be the Lord God of *Israel*, he hath raised a mighty Salvation for us in him. Two ways as we are *in Domino*, by *Justification*, and then, as *Dominus in nobis*, by *Sanctification*. See already for our comfort, Darkness of the first *Adam* taken off by a double Light in the *Second*; *Plus addidit medicina Christi ad salutem, quam infirmitas detraxit sanitati*, saith St. *Ambrose* on the 12. *cap.* of the second of the *Corinthians*. And St. *Paul* agrees the χάρισμα, the Gift of free Grace far to exceed the loss, *Rom.* 5. and calls

calls this dealing of our Saviour, *The exceeding Riches of his Grace*, *Eph.* 2. 5. Call it the Miracle, and the grand Myſterie; no words will reach it: Call it the Height, its above all; the Depth, there is no ſounding it, nor Length, nor Breadth imaginable by our weak ſpirits can ſpan it: Call it the Incomprehenſibleneſs, *Numen*, the Deity of his Mercy to reſtore Light and Ability, ——— that we might have Life, and have it more abundantly.

1. A Sun and a Moon for day and night; it is ſo, *Juſtification* a Sun, a prime, a Spring original, purity abſolute in him, and we in it, and under the imputed Rayes thereof, our whole perſons made bright, and gracious, and acceptable. *Adam* was brave in his native Integrity, but this above humane perfection, the Righteouſneſs of God preſerved too by him, that it may never be loſt: ἀσφὲς now, that is, nor man, nor Devils able to take them out of his hands: thoſe that are thus made *Lux in Domino*, that is, juſtified by faith, working by love. This is that white Robe, which as it hath no ſpot, ſo it will admit no mixture in the Act and Energie of juſtifying. Our merits wrought up with his, are like Musk and Ambergreece in a Perfume, ſaith *Gomeſius*, a Papiſt; and thinks he makes a fine compoſition, but is it not rather an odious compariſon? Yea, we are to renounce all thoſe devices of Congruity, Configuration, Conformity, *&c.* if ſuppoſed to contain any vertue in themſelves toward the Act of Juſtification: only that true *Hercules*, ſailing in the frail veſſel of his fleſh, comes to unrivet us from the *Caucaſus* of deſpair, to which mankind was faſtened by a knot inexplicable and inextricable.

God

God is *juſt*, and man unrighteous, a ſinner, and muſt die, and for ſin is in darkneſs, and ſhall not ſee Light. Chriſt Jeſus ſtoops to untie this knot, denies the Minor, makes the ſinner righteous, juſtifies the ungodly, makes Darkneſs Light *in Domino*, and then there is no *Condemnation to them that are in Chriſt Jeſus.*

2. The ſecond Light is *Sanctification*, and that's the ſtriking the raies, not upon us only, but into us; The firſt is in him only, and ours by imputation. God in Chriſt reconciling the world unto himſelf, pleaſes himſelf in that; but this ſecond is inherent Righteouſneſs in our hearts, called *Holineſs*, without which we ſhall never ſee nor pleaſe God. You will ſay, theſe are high and glorious ſounds, and theſe Graces with their diſtinct or united natures and times have exerciſed the wits of men, but ſince they are Donatives in the hand of our heavenly Father, How are theſe things made over to us? Clear that paſſage, make this part of your diſcourſe, this Point of *Divinity* lightſom to our Capacities; Tell us, how ſhall theſe things be? So ſaid the bleſſed Virgin to the Angel when ſhe was to conceive Chriſt in her body; and for this Conception, this Perception of the Lord in thy ſoul, the ſame Anſwer muſt ſerve, *The holy Ghoſt ſhall come upon thee!* The Power of the moſt high can do this by his Spirit; and how oft is that repeated *Habitat*? he dwells in us by his Spirit: and if any man have not the *Spirit of Chriſt, he is none of his*; (thats the ſureſt mark) and a man cannot ſay that Jeſus is the Lord, but by the *Spirit*, which is therefore called the finger and hand of God, the vertue and Power of Chriſt, who tells us in *Joh.* 14. *I will not leave you*

Orphans, I will come to you; there's his visitation: and abide with you, there's his Residence and erecting of a Court; and adds, I will be your Teacher, Comforter, Remembrancer, and all these in his Spirit, who is all these to us; these are his Offices and operations. And must not he needs have Heaven at hand, that hath the God of Heaven in his heart? *John* lean'd upon his bosom, but Christ rests in thy bosom by his Spirit, opening thy dim eyes, and opening them twice (saith St. *Austin*) giving a double Light in the Lord: First to see thy sin and guiltiness, and blenching at the horror thereof, opens them again to see thy Saviour in his blood, and the Spirit of his Grace. But all this I have said, you will say still is meer speculation. But tell us what heavenly Magick or Mastick can combine, or which way shall these two spirits meet? How Gods Spirit and mans comes thus to match and marry *in Domino*? *Quæ ferramenta, & qui vectes*, said the curious Enquirers into the Creation: And have not we some as curious in this Reparation? States have their *Arcana Imperii*, their *Ragioni di stato*, which is *Jus Dominationis*, and every Trade is called a Mysterie. But God must shew us all the jointures and Inlay of his Work and Will. Take heed of pressing into Light, lest we be oppress with the Glory. Poor man! What discerneſt thou in the workings of those Spirits that are but Creatures and vassals to the Creator? yet have their methods, *Eph.* 6. Inventions, Circumventions, and are exalted above thy reach in high places, —— have the vantage ground of Pigmee mankind: Nay, What seeſt thou of thy own spirit? Who saw it come in or go forth?

ſorth? In the Air we all breath, in the wind that ſans that air (which are but a little kin to ſpirits) what do we underſtand? yet God is ſo indulgent to our nature and weakneſs, as to take in for us auxiliary Light of compariſon, for the clearing of that which in the downright act is indeprehenſible. Here's a ſtir indeed ſaith the poor blind-born man in *Joh.* 9. With what, and how, which way? Well! I cannot tell you all; but one thing I am ſure of: I was blind, born blind, and now I ſee. And our Saviour, *John* 3. *Thou hearest the ſound of wind, and knowest it is wind by that; but knowest not whence, nor whither: So is every one that is born of the Spirit.* The cauſe and courſe is ſecret, but the effect diſcernable. As in Creation our ſoul and body meet by breathing, ſo here the myſtick work is Inſpiration, and infuſion of manifold graces but thoſe graces have activities, and ſuch whereby you ſhall eaſily perceive that *you were ones darkneſs, but are now Light in the Lord.*

Theſe Graces then will give us further Light, whoſe excellencies are laid out in thoſe expreſſions of Water, Floods, Fountains, and Fire, and Milk, and Manna, and Oyntment, and their Efficacies in thoſe names of Seal, and Evidence, and Earneſt, and Witneſs, and Joy, and Conſolation: And are there not fruits of the Spirit? *Gal.* 5. *Fruits that grow not up from the bitter Root of corrupted nature, but from another Principle*; and which in their bloom and freſhneſs, render a man (not like thoſe Ethnick Graces, only facile and ſweet in converſation, though they do that too) but gracious in Gods aſpect, and glorious too,

ſhining

ſhining as a Light in the midſt of a crooked and perverſe Generation. If we ſhall taſt a fruit or two in ſpecialty, I will only trie to do it in this notion here, and under this Capacity of Light.

1. *Knowledge*, even that of nature is a Light: and mans ſoul ſtill is the Lamp of God (ſaith *Solomon*) and a Wiſdom reſiding therein that Recedes as far from folly, as Light ſtom Darkneſs; and this was all thoſe great Philoſophers —— *Animalia Gloriæ* had, which puſt them up ſo: For this hath ſome tincture of the Serpent, and ſoon inflates; yet alas! Mans ſalvation is that Grove and Myſterie, ——— *Nulli penetrabilis aſtro*, not pervious, nor peirceable by the ſtar-light of Reaſon. There muſt come a ſupernatural Light from Heaven, which as in the Giver, it is called a *Sun of Righteouſneſs, riſing with healing in his wings*; *the day-ſpring from on high*, and *the True Light*: ſo in the Receiver, it is called a great and marvellous Light, of which, Will you hear St. *Paul*, ——— *I count all loſs*, ——— διὰ τὸ ὑπερέχον for the ſupereminence of the knowledge of Chriſt Jeſus my Lord: this indeed is all, for in this is all: *This is Eternal life to know Thee*, ——— *and him whom thou haſt ſent*, Jeſus Chriſt; to know him for my Jeſus, to apprehend him for my Juſtifier by a ſecond Grace, by a true and lively Faith.

2. Faith then is another Light of the ſanctifying Spirit, ſuperinduced on the Light of Reaſon to raiſe and perfect it; for it is not in ſtones or beaſts. God can from ſtones raiſe up Children unto *Abraham*, but if ſo, the work muſt firſt be done by Infuſion of a rational ſoul, and the golden Key of

this

this Grace then fitted to the prepared wards of reasonable Nature. It is not amiss to compare it to *Sybillaes* golden bough, which grew to, and upon the Tree, and as he adds, —— *Auri per Ramos aura refulsit.* —— So this superstructure out-shines the utmost endeavours and perfections of Nature and Reason, and resembled *it is* by some, as the Seal to Wax. It is not naked and meer reason, as Air is Fire, but Faith is rather printed reason; and there joined Light, (if we wilfully extinguish not their flames) will yield the bearer fair Direction, and Confidence, and Consolation. There may be, there will be a coarctation, a compression of this flame in the act of Faith, a damp upon the alacrity thereof; yet if there be not in us an evil heart desirous, nay, wilfully set to depart from the *living God*: *If you abide in me*, saith our Saviour; then certainly as his Father, and he with the sacred Spirit joyntly made *Light* at first, and pin'd it to that Sun, which was never wholly darkned since; and as he the *true Light*, breaking from the clouds of the blessed Virgins body, and joyned to mans nature, retains that nature still now glorified: so the *Spirit* of this Grace possessing thy spirit, loves never to part again, but grieves when we offer to quench his cœlestial fires; O then learn not to despair of Mercy and Assistance! Clouds and Eclipses obscure; and wandring and wicked thoughts, self-accusings, and self-condemnings, and Satans suggestions may trouble and affright us. *But if we abide in him, and be strong in the Lord, and in the Power of his Might, and resist the Devill, he will flie from us*; and our hope in Christ;

and

and the Power of his Resurrection, like a rising Morn will scatter all the delusions and rebellions of the Night; and remember his gracious Promise, Hell-gates shall not prevail against a Faith of Adherence: All the Powers of Darkness let loose upon St. *Paul*, yet he was safe, *I know in whom I have believed. I live*, (saith he) *no not I, but Christ lives in me*; and it is his *Spirit* only that can give assurance, that whereas I was darkness, my Faith in him makes me light in the Lord.

3. As for *Love*, another Grace, the Grace of Graces, the bond of perfection, and especially of that cœlestial Armor and Ardor of the soul to God: What might we say? What do they feel, into whose breasts is shot this right cœlestial flame, and there shed abroad by the holy Ghost which is given them? Away then with all wanton fires of earthly Love or ambition; set them but by this, and they will appear poor and wan, discolour'd, pale and drousie things, and like meretritious females, shewn with modest and noble Matrons, dasht all out of countenance.

4. Lastly, (for I am not too long to insist on these Graces, so perceptible to the Possessors) if we would have true and lasting joy, Where shall we seek it? Is it to be found among those Pangs, and Convulsions, and Palpitations of an earthly sensuall mind? ——— *Mala mentis gaudia* — as the heathen Poet calls them, and plac'd by him far within the Porch of hell: Meteors of imperfect mixture, Scansory, and seeming to mint and aim at lightsomness, and height of Spirit: But having crackt awhile and blaz'd down, they slide again,

and

and resolve into their first earth and drossiness. But he that hath tasted of the heavenly gift, the joy in the Holy Ghost, wherein the Kingdom of Heaven on earth doth principally consist, can tell you of a joy that is full, a joy unspeakable and glorious, consisting in a dispersion of all that is dark and desolate, and a true Light, that is, *Lux in Domino*, Light in the Lord.

Thus have we trac'd this *Oriens ex alto*, and thus far described that Method, that *Lucidus Ordo* of Gods procedure in descent of his Spirit, and defluence of his Graces. Thus far we are come to meet with this great Bishop of all our souls, this blessed Visitor, and have observed his way of baptizing with the Holy Ghost, and with enthean fire, and confirming his People with the manifold Graces of his *Spirit*. But yet since he is in Heaven, and that *Spirit* is to descend on us, we are not satisfied till we know further of this *Divine* Method, which is the *Aqueduct*, the *Ventiduct*, the *Luciduct*, which way still doth Christ in his *Spirit* conveigh this Holy water, this gentle Air, this blessed Light to our *Spirits*?

I confess this is one of the most necessary, important, and most usefull Queries we can make; and which being clearly resolved, will shame both Papists, that hide away as much as they can, and other Hereticks that blaspheme the Scriptures, and pretend to a Spirit enthusiastick, which is nothing but the Devil of delusion, and spirit of Giddiness. And therefore for our best Resolve upon this question, Let us do as our Saviour in the point of marriage, enquire how it was in the Beginning; Look back then to

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the Creation, consider, how came Light at first! At first the Spirit moves and broods over that which is in it self a confusion, a depth, and a darkness; and then his mighty Word, ——— *Fiat Lux*. He spake, and it was Light then: Then when all was dark, he made material Light; and Christ Jesus is the *WORD*, ὁ λόγος: For as Speech is the Image of the mind, so he the brightness of his Fathers Glory, *and the express Image of his person, Heb.* 1.3. The immaterial Light that was never made, and the Spirit of the true God in declaring the true Way of his Worship, and mans true way thereby to obtain eternal life, (as the very heathen trusted to the false gods, fained Oracles, which of necessity must be revealed before man could find or follow it) goes that way still, that is, by the *WORD*. His *Word*, wherein is his Will revealed from Heaven, both makes, and is our Light. This world is Gods Book, wherein as in a Glass of wonders we discern him; but that print being Dim to us that are sin-blind, it pleased him by lively Oracles to make a Mirror far more clearly revealing his mind. And as God engraved his form on his Son before all worlds, so what that Son is, and what the Father is to us in him, the Spirit proceeding from both, delivers in the Scriptures of both Testaments. And as the Sun guilds and enamels clouds and streams, and hill Tops with his raies, but thrusts his own pure Light, his own living fire through the bodies of the stars: so other Authors can but yield a faint reflexion of that beam which is direct and native in his book, where the very Law he stiles a flaming Light; The Prophecies —— a more sure

Word

Word then any Eye-evidences of the Apoſtles, to which we do well to look, ſaith St. *Peter* himſelf, as to a Light ſhining in a dark place, till the day dawn, & the day-ſtar riſe in our hearts. But then the Goſpel written and ſpread by his Evangeliſts, and held out by his ſpouſe the Catholick Church, is his marvellous Light. *He brought life and immortality to Light by the Goſpel*, 2 *Tim*. 1.10. and in *Acts* 26. 16. *I have appeared to thee* (ſaith our Saviour to that choice veſſel of his Grace and name) *to make thee a Miniſter*, and a witneſs, *&c.* And now behold, I will ſend thee to the Gentiles; to what end? A glorious end: to open their eyes, and to turn them from Darkneſs to Light, from the power of Satan unto God; and accordingly we find it, 2 *Cor*. 4. 3, 4. If our Goſpel be hid, it is hid in them that periſh, in whom the god of this world hath blinded their unfaithfull minds, that the Light of the Goſpel of the Glory of Chriſt, who is the Image of God, ſhould not ſhine unto them. And in the ſixth verſe, he ſhews the Walk and Circuit of this Light. God who commanded Light to ſhine out of Darkneſs, hath ſhined in our hearts (there firſt) and then the caſting of the beam, to give light of the knowledge of the Glory of God in the face of Jeſus Chriſt. O then you have the means of Light and Grace among you Miniſters; you are the Light and Salt of the earth; and who ſhall queſtion that truth, which the Truth himſelf hath teſtified? And would it not be a very dark and deſolate, and a very flaſh and unſavory world without a publique Miniſtry of the Word and Sacraments? The Clergie, however deſpiſed, are all our

Spiritual

Spiritual Fathers, *Propter quos hanc ſuaviſſimam Lucem aſpeximus.* But yet you and they both muſt know how they have it ; and the Apoſtle tells us that too in the next words,—— We have this Treaſure in our earthen veſſels, that the excellency of the Power might be of God, and not of us. You are not ſent to a Means and Medicine of our preparing, or any humane, but to Gods Divine Ordinance, that which is his Power and Wiſdom to Salvation to every one that believes. And therefore this may be enough to give all humble Chriſtians ſatisfaction and acquieſcence. Speak then thy Word O Lord, *and thy ſervant ſhall be healed, ſhall be undarkened* ; and though like *Bartimeus*, though ſin-blind, have my eyes opened with a word; *Mar.* 10. 12. St. *Peter* ſpake but words unto *Cornelius*, but words whereby he and his houſe ſhould be ſaved, words ſo richly bleſt, that the Text ſaith, while *Peter* ſpake theſe words, *the holy Ghoſt fell on all them that heard the word; Did not our hearts burn within us* ? ſaid thoſe Diſciples, *Luke* 24. to whom our Saviour opened the Scriptures. And the Apoſtles hearers prickt at their Hearts, cried, *Men and Brethren, What ſhall we do to be ſaved*? And what a large field of the Fathers teſtimonies do I here forſake to break (by your patience) into an Incloſure or two of the very Papiſts our enemies, and the enemies of the Scripture. Yet ſee the excellency of Gods word, even thoſe enemies being Judges ; *Cardinal Bellarmine* himſelf is in his ſuperlatives, *Certiſſima & tutiſſima regula credendi. lib.* 1. *de verb. Dei. ca.* 20. and need we any more after ſo full a witneſs? I'le name but another, but one *Inſtar omnium* ;

omnium; 'Tis he that in a traiterous itch of wit took on him purpoſely the abuſe of Scripture, that by miſ-appliance, and prophane wreſting, he might ſo abuſe our Princes, and our Church. Mark yet what he is forc'd to ſay, and ſure 'tis worth our obſervation, if I diminiſh him not in my Engliſh. There is in Scripture (ſayes he) an inviſible Majeſty, an hidden ſplendour, a Glory unperiſhable; a wiſdom in-exhauſtible. The ſolace of humane, and the beginning of a Divine life, made by the holy Spirit, & making our ſpirits holy, compar'd with which, the Egyptian ſages will look pale and poor; the Chaldee impure, the Grecians blockiſh, *Plato* no body, and Philoſophy it ſelf a fool. 'Tis the print of Heaven on earth, and if any where the Joy of Paradiſe, or at leaſt a brave Reſemblance of Divine Light be ſhewed, 'tis in Scripture, containing all that is ſevered from the actual Viſion of God himſelf. Again, The paper burns me not, yet am I all inflamed in reading it. 'Tis no compoſure, no artificial tread the Scripture uſes; yet am I drawn, and rapt to follow her, and ſhe lifts me up beyond and above my nature: ſo that I am no more mine own, but with a ſecret violence and new fire I am conſum'd and compell'd to acknowledge the voyce of God that ſpeaks therein. Thus far that Papiſt. But I ſpeak (I hope) to men enlightened, ſuch as prove and find in their own ſouls the power and Energy of the Divine Word both when tis read, & when it is ſincerely preacht, (for I have in my Diſcourſe mingled both thoſe wayes of Gods delivering it.) And I would know of you, beloved in our Bleſſed Jeſus, did you

never in the preaching and hearing the Scriptures read, feel the Gale, the sweet and gentle assistance of Gods Spirit pass into your souls? Did the Preacher never come with darkness and disconsolation, with *Isaiahs* anxious and perplexing thoughts, —— *All the day long have I stretcht out my hands*, &c. And didst thou never meet him in the vanity of thy mind, to mock or else to catch and betray? And yet you both discern'd before you parted, a blessing of a good God upon you both. Both that he was sent of God, and that the power of God was there to heal thee? *Luke* 5.17. And if thou hast found it so, Take heed of quenching the Spirit —— *nec in te, nec in alio*, saith *Aquinas*: in thy self by despising, in the Preacher by discouraging or disparaging, which is all injuries in one to an ingenuous spirit. *Rhet.*2. For the Philosopher reduces them all to *parvi-pension*. I mean not a small pension, or salazy for our recompence; but dis-esteeming, undervaluing those that are the Ambassadours of Christ, and Secretaries in the great affairs of his Spirit. Bethink your selves, could any Angel in Heaven have said to man as our Lord to *Peter*? *Feed my Lambs*; *my sheep*: *Go, preach, baptize*; *whose sins you retain, they are retained*, &c. Are these (sayes one) terrestrial sounds? or are they uttered from the clouds above? But look not so high, descend into your own bosoms: were not you once darkness? are you now *made light in the Lord*? Which way came that Influence, was it not by the work of the Ministery? Thats our part; and thats the end of our second part, which brings us to the third part of our Catechism. *Gratitudo*,

or

or mans duty, in theſe laſt words of the Text, *Walk as children of light.*

SERMON 2.

PAſsing the former part of the Text, I paſt you through the cloud, through Darkneſs, the Lapſe, the fall of man, the firſt part of the Catechiſm: And I brought you thence to the ſecond, The Pillar of Fire, which gives Light in the night of Ignorance. *Lux in Domino*, the workmanſhip of God in Chriſt Jeſus; The Reſtauration: Now remains only *Gratitudo*, Our duty. Mans obedience due to *Dominus* here for our Redemption, from the *bondage of corruption, and reſtoring us to the glorious liberty of the ſons of God*, brought from *darkneſs* to be *light in the Lord*. Which Duty is here called *A Walking*. *Walk as children of Light*, which is the third and laſt part of our Catechiſm. And it would afford a walk of many hours; I ſhall ſtrive to reduce it into one. The Stations, the Pauſes I ſhall keep are theſe. Firſt there is a *Bivium* (figured in the *Pythagorean* Y) two wayes, and but two. There have been, can be, ſhall be but two wayes from the beginning to the end, and after the end of the world; for all ſhall walk in light or darkneſs, and both are in the *verſe*, *You were darkneſs, but are light*: there is the *Bivium*. But our way is the way of Light, and even this is of comfort by the way, that the way of Gods ſervants is a lightſome, and a delightſome way, a clear and open paſſage.

Secondly, this way may be gone; For the

words are the only wise Gods own Exhortation, and then it must be gone, for the words are his own commandment and our duty. Thirdly, Here are Pullies, Evidences, Inducements, three. 1. *Quia Filii*, because Children. 2. *Etiamsi*, though but Children. 3. Ὡς τέκνα τοῦ φωτὸς, as Children of Light, taking the Light for our example & direction, and that will be double; first the Light of Heaven, the Sun, and then he that is our Heaven of Light, the true Light, *the Way, the Truth and the Life*, Christ Jesus. Thus far the explication, & then a word of application will finish this walk, & set us onward and encourage us in the way, and cause us to walk as Children of Light.

First then there is a *Bivium*, and both here, but the Darkness is past, the worst is over then; For this is a way foul, and deep, and dangerous: The way, the vilest way that ever man went. Will you hear them both briefly described, in language the best that ever man heard? What! mine? God forbid I should mean so. No, not my rusty iron: No, nor any glittering tin-foild enticing words of humane wisdom, but the clear fiery tryed, and seven times purified silver of the Word of God, dictated by the holy Ghost: In that language we find this way and walk called *Tenebræ*, abstract and plural, Darkness, and termed elsewhere the way of the Gentiles, their own way, after their own imaginations, in the vanity of their mind; inordinately walking as men, *i. e* as meer men, according to the course of this world, in craftiness, in the hidden things of dishonesty, after the flesh, in lasciviousness, lusts, uncleanness, excess, riot, revellings, *&c.* according to the prince of the power

er of the Air, the ſpirit that works in the Children of diſobedience; till the paths of their ways (ſaith *Job*) come to nothing and periſh; till they arrive at the iſſues of death (ſaith *Solomon*,) and all their Foundations, Plots, Projects, Hopes, Aims, be out of courſe (ſaith *David*,) going on ſo long, and departing from God, till he be forced to ſay, *Depart for ever, Go ye curſed*, and ſo ends that walk; O no! well were it for them if it might end, but it never ends; for this dark and ſlippery way ſlips them into Hell, and that Gulf enlarges her ſelf, that horrible pit opens her mouth wide upon them, from whence there is no Redemption, but they ſhut out from the Father of Lights, reſerved in endleſs chains of Darkneſs to abide eternal eternal Damnation. Methinks I hear you now upon that Reſpond in the Litany, From thy wrath, and from everlaſting damnation, *good Lord deliver us*. The good Lord hath and doth, and will deliver us, if we will be delivered. If we will but walk the other, the better way, the way of *Light*, which elſewhere is called the *good old way*, *Jer.* 8. The way of old *Enoch*, *Noah*, *Abraham*; a walking with, and before, and after God in his Laws, Statutes, Ordinances, cleaving to the Lord with all the ſoul. A walking in liberty and ſafety over Lions & Dragons, through Darkneſs, through the valley of the ſhadow of death. A people walking humbly with their God, and God going along with his people in the Light of his countenance, and bleſſing in the midſt of their Camp, Tents, Tabernacles. And in the New Teſtament it is called a *following of God*, of him who is the

Light; a walking worthy of the Lord, worthy their vocation, circumſpectly, wiſely, honeſtly, orderly, in Truth, in Love, in Knowledge, in good works, in newneſs of life, in the fear of the Lord, and in comfort of the holy Ghoſt. And in this Church Chriſt walks amidſt the ſeven golden Candelſticks, and this Church ſhall walk with him in *Albis*, in white ſtoles, when all believing Nations ſhall walk in the light of the new *Jeruſalem*. *Behold I have ſet before you light and darkneſs, the good and the evil way; but chuſe the good, eſchew the evil, and walk as Children of Light.* For firſt,

We may do ſo, for the words are an exhortation, and the Wiſdom of God exhorts to nothing impoſsible. No impoſing upon his creature, without a previous diſpoſing. He enforms us of no Duty, but he gives means of performance. We ſhall have a portion; the danger is our running away from our heavenly Father, and waſting our whole ſtock. We ſhall not want Grace to help us in time of need, if we receive it not in vain, if we abuſe it not, if we turn not his Grace into wantonneſs. He invites us to a race, who aſſiſts us alſo in the running, and cals to us to caſt off all that may hinder us. And if he lay any thing upon us, firſt he promiſes it ſhall be no more then he enables us to bear, and then bids us caſt our care upon him, *for he cares for us*, and he carries for us, hath carried the moſt inſupportable burden, bore all our ſins in his body on the tree, that we might be at perfect liberty both in body and ſoul. And if the Son ſo make us free, then are we free indeed; and being thus at this liberty by Chriſt, we may well go

on

on our way preſcribed, having our hearts enlarged; as *David* ſaith, I may go, nay I can walk thy ways O Lord: yea then I will run the wayes of thy Commandments. And ſurely till then, till the ripe ſeaſon God doth not call upon men; for mark the exhortation here, and you ſhall ſee it leans back, and liſtens to the words before, and is like a pair of Compaſſes, of which, though one foot ſtand ſtifly here on περιπατεῖτε, the verb of Command, and of preſent activity, yet the other is as far removed, as νῦν, the adverb of time; Draw them up together, and we ſhall incloſe the whole Will of God; Put the adverb to the verb, and it is together νῦν περιπατεῖτε. ——— Now walk as the palſie-bed-rid man, now, and not till now, not till healed in caſe to walk. When you were darkneſs, you could not ſee to walk as Children of Light; then you ſaw not, you regarded not God, and that time of your ignorance God overſaw too. He regarded it not, but now under the Goſpel Diſpenſations, he will have all men to come to Repentance and knowledge of the Truth. In corrupt nature mankind lay as in fetters and manicles on hands and feet, like St. *Peter* bound with two chains; but if an Angel of Grace come down with a Light into the priſon, then *Peter* will up, and follow the direction of that Light, then he will, when his Irons are knockt off, and then ſhall nothing hinder him; then the Iron gate flies openof its own accord; ſtrong prevalent luſts, to which he hath been lockt and wedlockt; and that Iron ſinew in his ſoul, that rock of Adamant ſhall diſſolve and break into a

bitter-ſweet flood of Repentant tears. Such advantage may we make of this little Particle *Now*, now we have got it into the heart of the exhortation. It is Gods Will ever, now walk, now or never; to day while it is called to *day*, leſt hereafter you have no more dayes. And now while it is this inſtant *Now*, leſt we never have another Now; Now while we are called upon, labor and pluck up our feeble knees, and give all diligence to make our calling (begin there,) and ſo our Election ſure, 2 *Pet.* 1. and ſo is St. *Paul* here and elſewhere to be underſtood. While you have time, and light, and free Grace offered in the Word of Grace; Now when called to labor in the Vineyard; O delay not; have a care of your precious ſouls, and work out your ſalvation with fear and trembling, *Phil.* 2. 12.

2. As we may, let us do this work, nay we muſt; for the words are Imperative mood as well as preſent tenſe, and none exempted; they are in the plural number too. And though the verb be of the active voice, yet it implies our whole duty, what we juſtly own to Chriſt our Saviour, which is both an active and paſſive obedience. Active firſt: And in that is firſt to be conſidered action immanent within the heart, devotion there upon that Altar, thats moſt acceptable to God who is the *Father of ſpirits*, John 4. *ſeeks ſuch to worſhip him.* I will marry her, and ſpeak unto her heart, ſaith Chriſt by the Prophet to his Church, his Spouſe, and betwixt ſpouſed Pairs the offices are mutual. God ſanctifies your hearts by his Spirit, and his holy Spirit calls upon you in his Word. Sanctifie

you

you the Lord God in your hearts, 1 *Pet.* 3. 15. We are renewed, and purified, and dreſt by him habitually: But in uſe of his Graces, in acts of Faith, and Repentance, and Obedience, we muſt be dayly renewing and purifying, like the ſpunging of a Statue, or trimming of an Armor, (it is the Armor of Light, *Rom.* 13.) though done yeſterday, yet muſt be done to day again, and in this ſenſe we muſt be carefull for to morrow too. Secondly, In Actions tranſient, *for we are his workmanſhip*, *Eph.* 2. 10. What then? we to do nothing for our ſelves? Yes, that follows in due place and time, ——— His work-manſhip created in Chriſt Jeſus, —— To what? unto good works which he hath ordained, that we, we ſhould walk in them. For whether that of *Cajetan* be exactly true or no, that infuſed habits are of the ſame nature with acquiſite; Thus far it is true, that both are preſerved and maintained by works and action. Haſt thou Faith? ſhew it: Let your Light ſo ſhine; and God is glorified when his Children of Light are ſeen walking in Love. All vain pretences then, ——— *Et utinam hoc eſſet*, —— *& bene latuit*, —— *& fallentis ſemita vita*; and ſo the monkiſh ſolitude, with their *Mors pretioſa* are here all together ſhaken out of this walk: and likewiſe the proud and painted Phariſee, the ſwelling ſeeming Juſticiary, which ſect repullulates, and comes up thick in every ſucceſſive Generation. *Solomon* ſaw a brood of them, pure in their own eyes, yet moſt impure: of a ſtrange alloy and medley, religious and wicked. And thoſe of St. *Paul's* order, he confeſſes, to be *Zealots*, very ſtrict in appearance, faſt twice a week,

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tythe all I poſſeſs. This was well, he ought to do ſo; But Chriſt that ſaw his root was vain glory, brings him on the ſtage for our learning to play his part of *Miles glorioſus*, with a Panegyrick of his own praiſes in his prayer, *With Lord, I thank thee that I am not like other men.* But all ſuch flaring Hypocrites are met with by St. *James*, *Thou haſt faith, ſo hath the Devil*, ſaith he: Is that faith, which is all words and no works? Can that Faith ſave thee? Or is it *vera fides?* Very faith indeed? No, it is the other *Fides* rather, that is a very Fiddleſtring. Saith not St. *Paul* as much? Sever it from works of Charity, and it is a meer ſound, and an ungracious ſound too, *A ſounding braſs or a tinkling Cymbal.* Again they are met with by this Apoſtle, where expounding this Text, he tells them and us, that walking in Light, is all one with walking honeſtly. Now is there any honor whence honeſty is derided? Is it not a ſhame? Is this to deal faitly? Is it fit men ſhould ſo miſ-uſe God and Godlineſs? What? make a ſhew of Godlineſs, and have nothing to ſhew for it, when it comes to the proof? If nothing but profeſs, ſaith Chriſt, *I ſhall be even with you one day.* Now its your day to appear goodly and glorious before deluded men, and to be thought Saints. But when I come to be made manifeſt in my true and real Saints, and to glorifie them indeed, then I'le profeſs too; I'le profeſs to you, I know you not, I know you well enough from the heart root; but to be the men you call your ſelves, My Saints, my Elect and choice ſervants, for ſuch I know you not, *Depart from me*, you have been Retainers and Pretenders to, and talkers of piety, but workers of Iniquity.

2. So

2. So far of active, now for passive obedience. A Christian ought to be such a one as old Philosophy and Poetry did Ideate only and imagine, — *Sibi imperiosus, & totus teres atque rotundus* : A kind of *Æneas*, or *Ulysses* and *Achilles* mingled, not only to do, but suffer nobly. For which end, the *Stoicks* made men believe they had no infirmities, but had turned out all their Passions and affections, which is impossible. Nor is that the thing which God requires; 'Tis not a disparking, a disforesting, but a Cicuration, a Subjugation, a Captivity, a Crucifixion, a Mortification; and then farther respecting Christian profession, Walking here implies a bold and constant course both in our faith, and in our obedience, the life and soul of faith; a course undaunted, an Eagles flight, bold and forth on. Comes humane injury in the way? The heathen could rowse his friend with a *Te moneo ut omnem gloriam, quâ inflammatus fuisti, omni curâ & industriâ consequare, magnitudinemq; animi ne unquam inflectas cujusquam injuria.* A Christian vertue then should be *à crassiore tela* then for every file to break. 'Tis for a weak or guilty mind to be troubled with injurious words; like our *Duellists*, preventing the day of Judgement, and calling their brother to account next morning for every idle word over night, by sending him the length of their sword. And since I have mentioned *Duellists*, let me have leave to throw three or four cool words this morning on that fire which is but *Ignis fatuus*, and a Meteor that hath a place only in a middle rank and region of mankind. The whole skie of women are clear against it. Nobles for Council

fit

fit or government, will learn to look down with scorn upon it. Beggars and the poorer Tribes can live and die with a few brawls and broken heads. The three professions are better taught, and men of Trade and Occupation in Cities and Corporations understand not the word *Business* in the quarrelling Dialect. So that fighting is confined, it descends not usually beneath a serving man, nor ascends above a Knight: and being thus compress't, the hope is, it will shortly vanish into nothing. For it rises from that which is next to nothing, that is, *Vanity*, and *Lyes*, and *Vapors*. And you shall observe them still most tender of that dreadfull word, the *Lye*, on whom it falls in the nature of a true jest; and such most enraged about Reputation forsooth, whom wise and honest men know to have very little or no Reputation to lose. Briefly, What think these Gallants of the old Roman bravery, and height of spirit? Can they shew me from all that story a pair of worthy courages (unless they will alledge those mercenary Fencers) embrandled and fighting a duell for the Lye, or the son of a whore, or any such poor froath as flies from men in wrath, or vext with distemper in drink or play? But I am preaching to sober Christians a Religion that never occasions, much less necessitates any Disciple to a fact which must inevitably draw on, or endanger their hanging, or damning, or both. And have we so learned Christ? Did not that Lord and King of Glory empty himself first of all his Glory, and make himself of no Reputation, and then endured such contradiction of sinners, such cruel mockings and revilings? How many false accusations bore He before

fore he bore his Croſs? So what a Tullying and declaiming of *Tertullus*! What Rattles, and Drums, and Gun-ſhot! And what a Catalogue of ſufferings paſt St. *Paul* before he could finiſh his courſe, and attain the Crown of Righteouſneſs? and even in the ſhock of painfull afflictions, a man of God endued with a true Chriſtian fortitude and Patience, will learn to take up his Croſs, and learn by it as a a ſound Diſtinction, and take it as Gods uſefull Fan to unmingle him from the chaffie and feathery things of the world; and will look through it, and find Gods primary intention of Mercy in ſending it. So *David*, the man after Gods own heart, did experiment his afflictions to be good for him, and reductive of him into a right way. And ſuch a paſſive walk was his clean through; In his beginning, the Bear, the Lion, the uncircumciſed Philiſtine; then Troops of enemies with arrows, and arrows prepared, ſhot, and ſhot privily. Coſt, and Care, and Wit employed to ruine him: yet he ſings, *The Lord is my Light and my Salvation, Whom then ſhall I fear?* Nay, ſo far from fearing, that if we belong to God, it belongs to us to look for croſſes. What ſon is it whom the Father chaſtens not? It is the lot of all his genuine Children, it is the walk of all his paſture-ſheep. In the ſheep-walk comes the ſtorm, the Shearer, the Butcher; Why? *For thy ſake are we killed all the day long, and counted as ſheep to the ſlaughter.* If it come to death for Chriſt or his Cauſe, it is the higheſt dignification to our nature, next his own aſſuming it, that parting with life is the conſummate, the beſt part of thy walk; that ſevering is Union, and that diſſolution makes the knot indiſſoluble.

1. We

1. We come now to the three Inducements first, *Quia Filii*, becauſe you are Children to *Dominus* here. So it is not improper, if we take the Light here for Chriſt the ſecond perſon; for he being the Wiſdom of God, is his Son from all Eternity, and yet a joint-Parent; as *Eve* is *Adams* daughter, and yet true mother of all that call him *Father*. Walking then is our filial obedience, in Faith, in Fear, in Love, as dutifull Children, elſe the Heathen will ſhame the Chriſtian with his Morals; and our Religion in the Practicks is but moral vertue explicated. There is by it no third part added to our ſoul and body; The Dr. of Heaven tels us he came *adimplere*, to fill up the Law by ſupply, where it was too narrow in the precepts. And therefore the explication and enlargement being his, it ſhould excite and enlarge our obedience, ſpecially conſidering whom we call Father, the ſame is our Lord here; And ſhall the Creatures ſhame us? The Sun will ſtand ſtill, or back his fierie ſteeds, as in the time of *Joſhuah* and *Ezekiah*; the ſtormy Winds and Tempeſts fulfilling his Word. And is it enough for us to take that name into our mouths, to crie only, *Lord, Lord. Cui res nomini ſubjecta negatur, nomine illuditur*, ſaith *Tertullian*. And take heed ſaith the Apoſtle, God is not, that is, *God will not be mocked*: If Children, then be ye followers of God as dear Children. And this puts us in mind of our Fathers preſence, and of our due obſervance in this place; a ſubject to a proclamation, though it be but to fill his head, will uſe a reverent geſture; A Son will addreſs and prepare for his Fathers preſence, eſpecially if then and there to ask his bleſſing; more if he

be

e to hear his Fathers Will read and opened in what moſt concerns his Portion; moſt of all will he hearen attentively, if the Father he then to paſs the Inheritance. No ſo graceleſs child as will be then and here diſorderly, or that at parting thence, will preently fall fowle and revile his Father. All this might e particularly applied; but I dare not ask ſome earers, how they prepared themſelves for this place aſt night, or this morning in Word and Deed. would we had no cauſe to fear what they will reurn to ſay and do, as ſoon as gone from hence, from he preſence of him, in his Ordinance, whom there hey called Father, and pretended they came to rave his bleſſing, as we all ought to do *quia Filii.*

2 A ſecond pully or Incentive to our duty is, *Etiamſi.* Though but children, Let not the name diſmay: Beſt of all if we feel our ſelves to be but children. For there are the ſame ſteps of Seducement in humane and Divine Learnings. Men cannot abide to e children: we all affect a *Magiſterium.* A Chriſtian courſe is like a line drawn through; but drawn with a trembling hand. 'Tis a ſalvation wrought but, but wrought with fear and trembling. And a child will crie, and yet follow, if led by a ſtronger and: and we are in the Lords hand here, *In domino.* Remember then who leads, who bids us follow: He leads the way, that is the way that makes the way for us, and opens an acceſs, not by his Fathers cceptation only, but his own intrinſique Vertue, Power, Office. We are weak, but that *weakneſs* inites his Might and Mercy: thy weakneſs is from ature, which hath her ſtint and meaſure, but thy

ſtrength

ſtrength *in Domino*, who as he poſſeſſes, ſo diſtri-
butes infinitely. As in Creation when he had made
he left not things to themſelves. There is a manu-
tenency, elſe all would crumble back into their A-
toms. So in this Recreation, *Dominus ſuppo-
nunum*; rude and poor Lumps of our ſelves, no feet
no wings, but born on his Eagles wings as on a fea-
therbed, we are ſoft and ſecure, and kept aloft, ſa
and free from danger. 'Tis hard for weakneſs and
child-hood to bear a yoak; But his bearing with us
and his Spirit aſſiſting us, makes the yoak eaſie, and
the burden light. 'Tis the ſaying of the ſons of *Be-
lial*, *His wayes are alwayes grievous.* Hearken to
our Apoſtle, *Our converſation is in Heaven*; *Maria
ibi non erat ubi erat* : Children of Light are where
they would be. It is but three ſteps with Gods
help (ſaith he) and he ſaith it to theſe *Epheſians*,
cap. 2. *ver.* 5. *He hath quickned us with Chriſt, raiſed
us with him, and made us ſit together in heavenly
places in Chriſt Jeſus.* So ſure of poſſeſſion if we be
his Children, ſo ſure to hear that voice meet us from
the clouds, *Come ye Children of my Father, &c.*

3. Laſtly, As Children of Light, uſing the Light
for direction and example; and this exemplary Light
is double. Firſt, The Suns courſe is imitable. And
Secondly, The Sun of Righteouſneſs is our higheſt
and chiefeſt Pattern. For the firſt, Look how *David*
dreſſes the Sun. *Pſal.* 19. In a Tabernacle, and
preſents him as a Bride-groom coming out of his
Chamber, and as a Gyant rejoycing to run his
courſe. So may we find St. *Paul* in this, and the
like places, ſets forth a Son of God, a child of Light
embraved like another *Mordecay* O far beyond
all

all Favorites of the higheſt Kings or Potentates, in a Robe of Righteouſneſs, *In Domino*, and in the inner man (not outward ſplendor with —— *Introſum turpis*) made bright and pure from ſin by Sanctification of the Spirit, proceeding to a darling and confounding beauty of Holineſs, ſhining in the midſt of a crooked and perverſe generation; and the more for their perverſeneſs by an Antiperiſtaſis. Learning of the Sun, which is not retrograde for winds or clouds, nor weary of his luminous operations after ſo many thouſand years of Circuit, ſets him not down, but moves ſtill in a circular, in a cœleſtial and communicable motion; which motion if any dare traduce, and call it a *Pad-Way*, or diſpute it into terms of falſe, inconſtant or ſerpentine, as they uſe the Sun; let the *Perſian* or the *Indian* adore or curſe; ſo let the unclean worldings, or churliſh hel-hounds bark, the child of Light will like the Sun, cut a clear paſſage through all, and ſmiling, riſe from out the liquid ſnares and jaws of gyant clouds unhurt, uncaught, and like a Sun-beam (ſaith *Seneca*) though forced to ſhine on dung hils, converſe with baſe and wicked company, —— yet comes off untainted, *Et hæret origini ſuæ*, ſtill cleaves inſeparably to the firſt ſpring of Light.

There is yet a ſecond obſervation in the race of the Sun; he is tropickt and kept to his Zodiack and Ecliptick line; and ſo are we confined. Gods Will and Word are circle-wiſe put about us, (as *Pilius* ſerved *Antiochus*) and God hath ſet out the bounds of our walk, which we muſt not paſs. When the Sun perceives the Tropick, he will advance no further; ſo what ever full evidence of Gods reveal-

ed Will reſtrains, where his prohibition lies, there's the Barrier. Then better walking in a fiery furnace with thoſe three Children of Light, then walk on to fire unquenchable and utter darkneſs. Then know O King, that though our God will not deliver us, yet will not we tranſgreſs the bounds of his Law to worſhip the Image that thou haſt ſet up. But then, in this caſe we muſt look to our evidence, that it be clear and full Light, nor ſtreightned, nor enlarged by our own, or other mens falſe expoſitions. For allow him but the ordinary gloſs, and every ſinner will excuſe his groſſeſt crimes. Is not the prohibition plain enough, *Thou ſhalt not commit Adultery, Fornication? Let it not be once named*: yet all this with a *Roman* waſh of venial ſin, or their rule of *Caute ſi non caſte*, will eaſily perſwade ſome of their Novices or ſhe-*Proſylites*, that there may be a kind of witty fornication tolerable, or moderate Adultery. So that Command, *Thou ſhall not ſteal*: Let the High-way thief, or Highland Plunderer interpret, he will tell you, —— *Its true, unleſs you be under an invincible neceſſity, or elſe promiſe to reſtore or accompt one day. though you intend the day of Doom*; and ſuch gloſſes men allow themſelves in the main Articles of the Creed. I believe the Catholick Church: Ask the Anabaptiſt, what it is? It is a company whereof he is a prime man illumined, needing no Scripture-rule, but the Law of love and liberty. Ask the Papiſt, And he ſaith, 'tis nothing but a fine man at *Rome* with a triple Crown, and a number of Fellows in red hats like Minſtrels attending on him, while with his foot he kicks off the Crowns of Kings, and treading on the necks of Emperors,

Emperors, cries,——— *ſuper Aſpidem & Baſiliſcum, &c.* Or briefer thus, The *Catholick Church* in our Creed is *Eccleſia Catholica Romana*; which though it be a Bull, and infold a contradiction, yet it ſerves for a Charm; and the poor ſeduced Papiſt, on whoſe breſt it is hung, is therewith ſtupified, and dare not ſtir out of that Circle; if he do, the Devill will take him; for God hath no deer out of that Pale; that's the Ark, and out of the Popes Pariſh there is Salvation. So then it muſt be no falſe or new-deviſed, but old and full Light from Scripture that ſhall guide us. And it can never become any Child of *Light* to caſt his conſcience into cloudy, and raw, and ſcrupulous fetters, and ſtartle and flie out of a Chriſtian courſe, or from a Chriſtian Church upon conceited or imaginary Tropicks; much leſs, when the world or Devil would draw us to diſorder our ways by their *Cancer* and *Capricorn*; the griping claws of earthly Profit, or the goatiſh Delights of ſenſual and carnal Pleaſure.

Secondly, And above all our Saviours *Light* is our beſt Direction; And obſerve that Sun of Righteouſneſs, ere he roſe, a clear Light comes forth of Promiſes and Propheſies, then a Day-ſtar, then in fulneſs of time he breaks; the Eaſt diſcloſes, and he ſhines on in Wiſdom at twelve years old, ——— grows in ſtature, in Grace and Favour with God and man. After his Baptiſm, and taking on him the Miniſtry, He goes about Preaching, Healing, doing good, and ſuffering evil; till he dies, riſes, aſcends, ſends the Holy Ghoſt, intercedes in Heaven for us, and on earth is with us by his Spirit

nd Word to the end, and in the end, his final Re-olution and Reviſitation to bring us to thoſe joyes hat have no end. This was, and is his courſe, *Vade tu, fac ſimiliter*, Go thou, and do like him; How can we? Why! *Be followers of God.* The Child may follow, though *non paſſibus æquis.* In his action he ſaid, *I have given you an example*, and of his Paſſion the Scriptures ſaith, *He ſuffered, leaving us an example.* Children learn to write and ſew by Copies and Samplers; ſo muſt we, and ſo ſhall we, if once our hearts be toucht with an Adamant, if once trained on by the Epiphany of ſuch a ſtar. Then like thoſe Eaſtern *Magi* we ſhall rejoyce to follow it; yea content *to take up our Croſs and follow him*, content to be down, and dark and deſpairing, ſo we may riſe to Light and Irradiation and enabling Grace; purſuing him through Ignorance, Error and Death, *who is the Way, the Truth and the Life*: And never giving over our Revolution and Reſolution, till we come to ſet where we roſe, born back with endleſs and impatient deſires to enjoy Jeſus, the Author and Finiſher of our faith, and the end of our faith, the ſalvation of our ſouls.

I have done with the explication of my Text: There remains a word of Application; to our ſelves firſt; ſo had we beſt, or it will be done to our hands with *Medice cura te ipſum.* May I have leave then once more to look upon the Light, and apply it firſt to the Learning, and then to the Lifes of clergie men: Wherein if I ſhall ſeem to teach any of theſe my Reverend Fathers, or of my Learned Brethren, it is with this proteſtation of *primo meipſum*,

1. Our

1. Our Learning firſt muſt be *Lux in Domino*: we are Seers, eyes to the Myſtick body of Chriſt Jeſus. Dark Ignorance then to us ſhould be a thing moſt horrible, as tis to that ſenſe in nature. A foule and fearfull ſight, if thoſe holes in our faces were empty, and thoſe bals of living fire plucke from our fronts. What is it when me want filling for ſo large a Sphere as our profeſſion is? A wofull Spectacle to ſee a blinking Glow-worm where a ſtar of Magnitude ſhould ſhine! We are Gods Lawyers and Phyſitians with truth of Direction, and ſeverity of obſervance in our cures. And is it not ſcandalous and dangerous, an Ignoramus, an Emperick or Montebank in our Calling? unleſs as *Circe* and *Æſculapius* were both accounted *Apollo's* offſpring; ſo Mediocrity and Excellency make no difference in Profit or Repute; which makes ſo many take up with *Atalanta*, —— *Declinat curſus, aurumq; volubile tollit*. But God would have us workmen, able Miniſters, dividing the Word of Truth aright. And is not Learning a mighty wedge and wreſt in that Affair? *Ariſtole* handles the affections in his Rhetoricks, and ſure I am, that all our Rhetorick hath edge little enough to pierce into the wooden and ſtony affections of our common hearers. *Orpheus* it had need to be in *Sylvis*, to draw Beaſts and Blocks. And what ſhall we do in learned Audience? They will ſoon perceive upon whoſe wheels our motions are; ſuch as can taſt every vein of water, and tell which ſavours Sulphur, Vitriol or Steel; but worſt of all, in convincing the Adverſary. What will become of our empty Frigats grapling with a man of war, or a *Jehu Jeſuit* that●

charges furiously when he finds a weak Adversary! We must walk then to the Heaven of Scripture, and stars of Interpreters; no casting off those Beams without a self-illuminating, and to get us work mens tools; for sharp and flat peirce not alike, though there be the like percussion. We are Gods Smiths and Armourers, and shall we have nothing in our Shops, but old Saws, and a Hammer-head, with a big pair of Bellows? *Solomon* tels us of nails fastned by the Masters of our Assemblies: and it was *Jaels* nail, and not her Milk and Butter that poured into his ears, could pierce the head of *Sisera*; and so to strike sin dead, we had need of nails, and files, and skrews, and fire in the work, and the Masters of *Assemblies*, our Superintendents to urge our Improvement. It is municipal Law, *Interest Reipub.* and it is National Law too, and why not Ecclesiastick? *Interest Ecclesiæ*, I am sure, that every mans stock of knowledge be improved to our Lords advantage, that so we may walk before his people *as Children of Light*. And let no prophane Interpreter abuse or pervert this admonition, as if I misinflamed men to a vitious or inordinate affection of gaudy learning or strong lines, and so evacuate the Cross of Christ; I am far from it. I know we must all preach Christ Crucified, and all our Sermons, and all our Catechising (which if soundly, and seriously, and constantly done, might prove our best Sermons) to be so many live'ly Crucifixes. I press therefore for a crucified eloquence, such as may serve to nail and fasten, to strike and rivet that Cross to the Souls of our Hearers; & I keep me to the Pattern here of Light. No fluid or vaporous, or misty

misty Depths, or cloudy passages, nor lightning flash, nor beams embowed in burning glasses. If storms and wind arise with the morning, they help her not to spread and dress her Light, but rather hinder it; so what need distorted Gestures, or tempestuous voices, like *Huricanoes* in delivering of the fair, and easie, and gentle Truth? 'Tis clear truth which is the joy of Heaven and earth, the souls food, the Understandings Bride, Ἀλήθεια, the breath of God, kin and twin-sister to the soul, which makes them love so well, and we therefore to affect Truth for the soul of our Sermons, and then Light for the body of Interpretation to edification. But Sermon-learning is not all, there is another Knowledge requisite in points of necessary controversie, (for there is a mass of superfluous ones) when we go out against him we call the common enemy; And who shall then afford us a smart sling and polisht stones, or make us that stuff which may fell the Philistine, and choak the Dragon of Superstition? And blessed be God, even from the first Reformation we had some Chiefs in our Church, clear and able Lights; who some of them in the Marian dayes, were used like the Christians in *Neronian* nights, who were lapt in pitch and rosin to make high-way Torches, and such as the Papists would not believe to be Lights, till they saw them on a light fire. And among their modern Successors, may we not shew some learned and laborious works publisht in the eyes and defiance of our Adversaries Tenets? Behold that late volumn of Dissertation, with a grand and prime *Jesuit*, concerning those great points of Councils erring, and the last Resolution of Faith,

and the Popes Infallibility, wrtten with puiſſance and clearneſs, ſuch as the Chriſtian world will hardly match it. A piece of Divinity, like a piece of Ordinance, ſo rammed with round and irreſiſtible Arguments, able to make a lane, and ſweep away a whole Rank or Army of *Jeſuits*; and ſuch a Braſſ-piece too, as will live an everlaſting monument of Learning to Poſterity. And I can ſhow you here another great Defender of our Churches Doctrine, that hath ſo diſmpoſtered the grand couſenage, and ſo be-headed their Head, ſo layed low their Supremacy, and then (like another *Ehud*) hath ſo daggered himſelf into that *Eglon*, the fat belly of their Maſs, that he hath left them neither Head nor ſtomack to anſwer him.

My next Application is to our lives; We ſhould be ſtars, thickeſt parts of Spheres, not dulleſt, but abler and better compact. And ſurely if our Converſation be not *Lux in Domino*, our Learning and natural Parts will prove but *Auctoramentum*, and *Preſſe mony* to Impiety, and *culpa ſuaſoria*, as *Amb.* ſpeakes. I know the *Vulgus malignum* regard nor Life, nor Learning in a Miniſter, ſo he be ſome ſilly Neophyte, or poor fellow whom they may feed quarterly, and rule, and laugh at when they liſt, or elſe ſome jovial and bone companion.

And I know there is a cloud of ſowr Criticks that will of force have all the motions of the clergy come in and cloſe on perfect Circles, and not allow to us one ſpiral line, or any the leaſt encentricity. But my monition preſſes no further then to a pious and watchfull behaviour, remembring we are *Lux in Domino*, and to our Lord accountable: That

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when he shall Re-appear, we may hear him say, not so much well said, or O well preacht, (though that would be well too) *But Well done good and faithfull servant, enter thou into thy Masters joy.*

And now to spread this exhortation, and take in all the Assembly, all our proceedings must be regular, like the Light rising, and setting in a course that is orderly. The Subject of the Canon Law, is *Homo dirigibilis in Deum & bonum commune.* And as order helps in Civil Conversation, so is it prevalent in our way and walk of Religion too. Disorderly *Reubenites*, men of division, have ever been, and are, and will be found to be the Bane of Kingdoms and Common-wealths. For pull but that Pin of Order, and the Machine of the world dissolves. Even the *Stoicks* in their Primordial fire taught it did ἐξῆς βαδίζειν proceed by a set order. Order that is the harmonious beauty, and beautifull Concord of God, and Angels, and men; in no Convention, in no Councill, in no Assembly let it be forgot. It shall not be forgotten in that mighty Confluence and meeting of God and Angels, and mankind. For even then tis said, *Every man shall rise in his own Order.* Therefore as King *Porus* comprised all good usage in Βασιλικῶς, so the Apostle all good manners in εὐσχημόνως; in walking not inordinately, but doing all things decently and in order.

There is another application, which (though I have been long) I dare not leave out, it is so tyed to the Text, and follows at the eleventh *verse, Have no fellowship with the unfruitful works of darkness, but even reprove them rather.* I may not stay to reprove them,

them. Suffer me to name a work or two of darkneſs, and Ile commend you all to the Father of Lights.

Firſt, Sacrilegious Simony betwixt a lay-man and a Clerk; It is a vice of wickedneſs, that like Adultety defiles two perſons at once: and like Adultery is a work of Darkneſs If one ſee them, they are in the terrours of the ſhadow of Death; *Deprendi miſerum.* And therefore this bargain is ever driven in the dark; And like a piece of conjuring they get both within a circle, and have their ſpels and charms for ſecreſie. You ſhall ſwear never to reveal what I payed, and I will be drawn in pieces ere I tell, how many ſcore, how many hundred pieces: But my Patron when gone aſide, he boaſteth, and cannot chuſe but tell his Lady perchance what fine things theſe preſentations are? ſell my land, and it never comes again; that cruel word *Ses heires.* But the Dunce or drunkard that bought, may be forced to ſell again, or elſe reſign, or chop, or be put out, or dye, and then there's more money. *Thy money periſh with thee.* Thou, what ſhall I call thee? Be what thou wilt, and quarter what coats thou canſt, thy great Anceſtors name was *Simon Magus.* Well, is that the worſt? No, Remember what St. *Peter* ſaid to *Ananias, why hath Satan filled thy heart?* and who it was that entered into the heart of *Judas*, when he went to betray and ſell his Maſter: thou ſelleſt thy Maſter and thy Maſters Patrimony, *Patrimonium crucifixi*, The Patrimony of Chriſt crucified, ſo it is called. Tuſh *caveat emptor.* You of the Clergy are the *Magus's*, tis true: and where's the Purchaſer too going to ſwear? a dreadful ſwearing! And haſt thou

thou done it? What, *Neq; per te, nec per alium?* And canst thou again look God in the face, in his beauty of holiness? and *take his word into thy mouth?* Hast thou any Lot, any true clergy, any Portion in our Ministry? But *quis talis fando, & quis tam ferreus! —& hæc dici potuisse, & non potuisse refelli.*

Secondly, Oppression is a work of Darkness, though practised openly, in extorting Officers, and such men as greedy of Gain intrench and enclose themselves from others, and hurl out the poor members of Christ, turn them a walking, to enlarge their sheep-walks. Do these men walk honestly, and as *children of light*? And is there not a Brood and flutter of Prodigals that tend to oppression too? Countrey Gull-Gallants, that like *NERO* at first lap up horses, houses and Lands into Balls, and throw them away in Dole and Lottery, till they come to a Dysentery. So long mis-demeaning themselves, in lavishing and flying out, till it come to a cruel missing of their Demesnes in the end; and then are forced to skrew, and rack, and grind the faces and bowels of the poor, with *Nero's* resolution too, *Hoc agamus ne quis quicquam habeat.*

Thirdly, Drunkenness had wont to be a work of Darkness; But now it defies the harbour of dull night, and dares look day in the face. But the Apostle meets them terribly, both the *Extortioner*, and the *Drunkard*: Neither of them shall *inherite the Kingdom of Heaven.*

Fourthly and lastly, That desperate and indefensible sin of swearing; when the soul is let go for nothing. No profit, no pleasure, unless hell and everlasting darkness dwell in mens desires. But I forget

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the time; and I hope for better things of you, and ſuch as accompany ſalvation. And I truſt I ſhall fitly and fully apply the Text to all that are here; and in the Repetition of theſe words take in all the Congregation, *& poſtremo meipſum*. Beloved, *We were once darkneſs, are now light in the Lord. Let us then walk as children of light.* Which that we may do, let us pray to the Father of Lights; *Almighty God, give us grace to caſt away the works of darkneſs, and put on the Armour of Light*, &c,

S. D. G.

A

A SERMON AT COURT, July, 1640.

MALAC. 3.17.

And they shall be mine, said the Lord of Hosts, in that day when I make up my Jewels.

WHich words afford a double Priviledge of Gods servants (be the times what they will) in Reference to their owner described by his high and stately stile of *Dominus Exercituum*. First, his own they are, his peculiar. Secondly, esteem'd of him at a high rate, for they *are his Jewels*. The first priviledge is laid out in this plain conclusion; They that in a Deluge of corruption (such as covered all in time of this Propheſie) are yet emergent

emergent and bear up againſt the ſtream: They that in deſperate and deſolate times dare yet make proof that they fear this Lord of Hoſts, and think upon his Name, they are Gods own, his peculiar. For ſo the Rabbins interpret this word *Segullah* by *peculium*, *peculiare*, *proprium*, *ſpeciale*, *præcipuum*, *ſingulare*. God hath a propriety, a ſpecialty in them. I conceive your thoughts and expectations have by this time call'd me off from this ſeeming dry tree: for what fruit ſhall you or I gather hence, in being Gods own and of his peculiar people? But I am even for this Imaginations ſake deſirous to inſiſt; and ſo far to intreat your patience too, that I may yet be reſident, that I may ſpend the hour wholly incumbent on this little thing, as it may ſeem of mine, which yet in opening will appear I doubt not a rich and an inexhauſtible Mine of Treaſure, and ſuch as will prove uſeful and appliable to every Hearer. You may then miſtake, you may prejudice me: you cannot tell what work God may be pleaſed to enable me to make of this Text before, and when I come to refreſh the honour and comfort of my life in preaching again in this Audience. Now I mean not to part with this my firſt part, in the Royalty, the Prieſthood and peculiarity of Gods people (capable of that former Deſcription) which is compriz'd in this claim, and promiſe and aſſurance (for it is all thoſe) *And they ſhall be mine*, ſayes the Lord, *&c.*

To every Text belongs but explication and application; I intend both. In the explication firſt, that is now the opening, that is the working of this Mine, I ſhall preſent you with the riches of the Ore, and then the refined Gold; or draw firſt ſome materials

from

from the Mine wherewith to build our comfort, and then ſuper-induce a roof and crown of pure Gold, in precious things in Chriſt, under the New Teſtament, which was under the old too, but not ſo clear, ſo compleat, *Where God in Chriſt, reconciling the world to himſelf*, weares the crown of Mercy manifold, and enwraps us in a Robe of *Totius*; total conſolation by uniting us with the bonds of his Love, by a plenteous Redemption, *made not with corruptible things as ſilver and gold, but with the blood of Jeſus the Lamb of God who takes away the ſin of the world.*

The firſt material from this Mine may be the very ſtrowing of ſome grains of Golden comfort in our enterance on the conſideration of Gods Word, and work with man. Tis a ſpecial hightning of the ſpirit, a mighty complacency and ſatisfaction to a ſervant of God, to believe that God is, and *that he is a rewarder of thoſe that diligently ſeek him*, Heb 11. for even *Moſes* is ſaid to have had this in his aym, he had an *eye to the recompence of Reward*; *David* begins his firſt *Pſalm* (where he deſcribes Gods ſervice) with *Beatus. Bleſſedneſs* is a bleſſed pully to Devotion; and therefore both the Day-ſtar, and the Sun take this courſe: both the Baptiſt & Chriſt Jeſus come preaching the Kingdom of Heaven upon our converſion to God. It is obſervable, that as God hath bound himſelf to a perpetual Revolution of Winter and Summer; that Spring and Harveſt in *Autumn* ſhall never fail. So his whole will & Word is a miſcellany of Law and Goſpel; and ſuch lightſome and comfortable Texts as this found in *Iſay* many, and in *David* many, very many Evidences Evangelical; and we in that reſpect to attend this hour

hour to the Gospel of St. *Malachy*: *For not a Prophet of God*, not the least or last but hath an Inlay of mercy wrought up with Judgement, and sweet and gracious Promises mingled with comminations. They bring us down to discontent by the waters of *Marah* and *Babylon*, to bitter *weeping in the Valley of Tears*; to persecution of a *red Sea*, the *biting of fiery serpents*, and a killing letter of the Law: But they leave us not without discovery of a *Brazen serpent* to cure us; and many precious assurances, that God *will put all our tears in his bottle, and wipe away all tears from our eyes*: That he *will take us out of many waters*, and *bring his own again from the deep of the sea*, and revive us by the *glad tidings of the Gospel of Peace and Reconciliation*. And experimentally Gods servants shall find it so in his actual dealing with them, that look how God hath not left *himself without witness* in his general Providence showring down on earth his balmy Influences from Heaven; so in his secret impartments of *hidden Manna*, and in his open appliances to his holy Ones in those celestial dews of mercy, which fall only on the fleeces of his Pasture-sheep, when tis dry upon all the ground beside, we find this exemplified in the head of his Church, who as in himself he *is a Light shining in darkness, so as the darkness comprehends it not*; so his whole life and death was like light in a Lanthorn, or lightnings from summer clouds, pauses of sorrow and dejection with various glimpses and coruscations of his glory mixt and interweav'd. For crucified dead and buried, our Creed assists us with a glorious Resurrection and Ascension, and Exaltation of that same crucified dead and buried Lord and Saviour Christ

Christ Jesus. So to present you with several members of his mystical Body, in their interchangeable Robes of sackcloth and tissue; their Coronets of thornes and Roses, were an easie task; I name but two, the *Father of the faithfnl*, and the *man after Gods own heart*: whom one while we find in fear, horrour and great darkness and an horrible dread hath overwhelmed them; another while rejoycing in hope and assurance of Gods All-sufficiency, and with hearts dancing for joy, as that sweet singer expresses it: and how could I make this truth notorious but without a sailing over to the prime Apostles in the New Testament? which I purposely reserve for a new and latter discovery, when we come to close with the consummation of this Consolation; mean time in this very first opening of the Mine, you see enough discovered to confute such as think there is no Golden Vine nor branch of comfort in Gods service; but seduced by Satan pretend an inequality, a rugged unevenness in the wayes of God, which God himself disclaims, and imputes it to our wayes. It is not the Religion of God that is unprofitable or vain, as those foolish people in this Chapter openly profes'd, nor does his service incline men inevitably to sadness and melancholy.

A second Material from this Mine is the connection and combination of this comfort, in that God chains this mercy to a preceding mercy; He begins here with a conjunction—— *and they shall be mine*, ——and then couples it to a succeeding mercy,—— *and I will spare them*, &c. Comfort past, and present, and to come: Many feathers of Gods Wing: many showers of *Manna* and of *Quailes*: The

whole frame and pile of comfort from the beginning of the ſixteenth to the end of the ſeventeenth *verſe* is pitcht as a Tabernacle of Joy with courtains & coverings, with loops and taches of conſolations in conjunction; God is and ever was a God of conjunction and communion; a God of Order and combination. Diſcord and diſ-union are from the Devil: God in Eſſence from before all beginning was unſolitary. God that in wiſdom ſaw it was not fit for man to be alone, in his wiſdom ſaw it was not good for God to be alone. He is God alone, that is, there is no other: But *I am not alone*, ſayes Chriſt, never was ſo, that is, without the Father and the Holy Ghoſt. All the three bleſſed and glorious perſons as co-eſſential, ſo co-eternal and co-equal, which makes for us; we better apprehend, and better apply God in the Trinity of perſons; ſo branching and reaching out more fruit to us, then the contemplation of the Unity; And as in Eſſence, ſo in works of God, which reſpecting us externally, are all co-operations of all three Perſons: we find in nature firſt, all things produc'd in number, weight and meaſure, and all things in connexion ſtill. One *brother holds another by the heel*, and as our eyes enwrapt in ſeveral tunicles, each under other, ſo are thoſe films and skins of ſphears imaginary, nothing but the vaultages, and enwombings, and enwrapings, and ſwathings of the conſtellations and coverings ore thoſe conjoyned Elements, which are lodg'd in one anothers laps, and inlaid and mortiſ'd into one anothers boſomes. And ſo in his mornings and evenings dole and diſtribution; in his daily providence and Diſpenſation, all is done in order, and

by a ſet conjuncture of his Officers. The Heavens appointed to *hear the earth*, the *earth to hear the corn, and wine and oyl, and they to hear us*, Hoſ. 2. 22. Such a chain of cauſes in things natural, while the Cauſe of cauſes, and the God of all theſe conjunctures, hath the upmoſt link faſtened to his Divine will in heaven; But all the Links let down are wrapt about his beloved creature man, in mercies that compaſs him round, and embrace him on every ſide: In midſt whereof guarded by Angels that *pitch their tents about him*, man takes Repoſe and ſleeps to the muſick of the hollow murmuring winds and waters, which ſeem to whiſper in his *eare a memento* of his ſervice to that Lord for whoſe ſake they are yet in ſervice to man. But ſecondly, in works of Grace is God obſervable to be a God of conjunction. In his firſt gracing of his choſen *Iſrael*, to enable them for a great and wiſe people, he *gave them a Law from heaven*, Deut. 4. 6. which was a Law conjunctive, both affirmative, *Thou ſhalt love the Lord thy God with all thy ſoul, and with all thy ſtrength: and thy neighbour as thy ſelf.* Two tables joynd by Gods own hands, and a Rejoinder by our Saviour, *This is the firſt and great Commandemnt, and the ſecond is like unto it*: keep both, or neither. *he that fails in any one, is guilty of all*: and alſo Negatively, *Deut.* 5. 17. *Not kill, nor commit adultery, nor ſteal*; and ſo the Apoſtle, *Be not deceived. Neither fornicators, nor Idolaters, nor covetous, nor drunkards*, &c. 1 Cor. 6. 9. Not yet to ſhew you further of this in that new expanſure and firmament of his Graces under the New Teſtament, till I come to the conſummation I intend for the concluſion: But by

the way, even this connexion of comforts may awake our consideration, and raise our admiration, and by that call up and address, and enlarge our thankfulness. St. *Bernard* wonders, as well he may, at those *Dual junctoes* of God and man, and of maid and mother: and then that admirable conjuncture in man of faith and reason, mixing their auxiliary forces and mutual assistances, to comprehend and believe this Mystery. How can our souls then escape an extasie of comfort, when we light upon those conjunctive precious Promises? God *will give grace and glory, and no good thing will he withhold*: Glory and Honor and Immortality on every soul that does well; and on the contrary, the Remembrance of the Law of God given in conjunction, should make us tremble to sever what God has so joyn'd, and entender our consciences to avoid every wickedness, not abhorring Idols, and committing sacriledge, not pretending to fear God, and yet dishonor the King, and yet hope to escape the chain-shot of Gods Judgements which come in conjunctions too; and for them that treasure up sin, he treasures up *wrath against the day of wrath*; he hath treasures of hail and stormy tempests stor'd up for the ungodly, plagues of famine and sword, and diseases, tribulation and anguish, temporal, and spiritual, and Eternal.

3. A third Material, is, the Expansion, the extension of this golden Ingot. The spreading and dilatation of this comfort of our being Gods peculiar, (before we look upon it Refin'd in Christ) in the state and trial of adversity: For if thou beest of those that in corrupt times canst fear before the Lord,

Lord, and think upon his Name, which are the qualifications of these Jewels of God in the Text, in what blessed *Ark* and Repository then art thou! How safe dost thou dwell *under the shadow of those wings* that are never nipt, never lose any long feathers; wings that are a tent in time of peace, in time of war a *Pavilion* and a *strong tower of defence* and protection. Let then the world hate, disclaim on thee, *Cæsar* frown, Princes persecute, the whole world against thee, as it was once said of *Athanasius*: yet as *Athanasius* entitles one *Psalm*, the 62 *Psal. Adversus omnes Insidiantes*, all enemies of state, fame, body and soul; so mayst thou write over this Text, and make hither thy appeal, and hence derive thy Cordial and Restorative; in this that thou art Gods own, the Lord of Hosts is with thee, the God of *Jacob is thy Refuge*. All the Sentences of Scripture containing gracious Promises, are as St. *Jerome* told *Paula*, fences for the breast of a Christian; How is this then able to hoop it round with steel, and keep it up from sinking in despair, be the affliction never so forcible to press it down; Though thou wert humbled with all *Davids* miseries, that thou couldst take up all his complaints at once? Though the proud rise, and assemblies of the terrible seek after thy soul, and thou bear in thy bosome the Reproaches of all the mighty: though thou art left as a *sparrow, or as a Pelican in the desert*, a brother of Dragons and companion of Owls; thy Lovers and friends put far from thee, and thy acquaintance into darkness; and though thy bones are burnt up as an harth, and sorrow hath dryed up thy strength, that thy bread is ashes mingled with weep-

ing; though thy ſoul melt, thy ſpirit ore-whelm'd, and thy heart within thee be deſolate: though the *terrours of death compaſs thee, and the pains of Hell get hold upon thee*; or were thy wretchedneſs equal to that of holy *Job: Broken with a tempeſt, and fill'd with bitterneſs, the venom drinking up thy ſpirit, thy reins cloven aſunder, and thy gall poured out upon the ground, thy face foul with weeping, and thy eye-lids in the ſhadow of death*: Or in thy Reputation like him. *made a by-word and tabret for drunkards*; or like St. *Paul*, the ſpectacle of diſgrace, *a fool, the ſcum and off-ſcouring of all things*; Yet all this fire is quencht in one drop of his mercy *Whoſe thou art*, and who is thy keeper and Defender. *Thou ſhalt be mine*, ſayes God, mine for all this; the ſooner for this I will look upon thee, reſpect, remember thee, own thee, raiſe thee, lift thee up, viſit, mark thee, ſeal thee, and make thee up *a Jewel* for my ſelf.

4. This was the Expanſure and Dilatation; next is the complication of our comfort, as it is wrapt up here in *Dominus Exercituum*, the Lord of Hoſts: Indeed, the arreſting and conſerving of all joyes is in him that weares that Name by a right Excellency. And this Title falls fitly in our way to be tryed, before we can make a full extraction. For though the Emphaſis be in *They*——as we ſhall ſee anon, and the comfort encloſed in *mine*: yet would this Mine prove but heavy leaden ſtuff. *Verbum frigidum* (as St. *Chryſoſtome* calls *meum & tuum*) were it pronounced by the greateſt Monarch upon earth. The life of it is in that the living God hath ſpoken it. For ſhall not the Judge of all the world do right? and hath the Lord ſpoken and will not perform it?

That

That Lord whose Attributes of Power and Mercy both are specified in this Appellation of *Dominus Exercituum*? The pith and strength of all lies in this; For though this Name seem incidental here, and by way of Parenthesis, yet is it *axis & cardo*, the hinge on which the whole hope of the Righteous turns, and it would break the sence of the whole sentence to leave out this; The sence I am sure of the blessing not so full, nay none at all, if he were not *Dominus Exercituum*.

The School makes three Degrees of perceiving God by Names both in nature and Scripture. First, *Negationis, remotionis*, He is not the Sun, not finite, mutable. Secondly, *Perfectionis, affirmationis*: when what is most excellent in things create, we apply to God by way of Analogy and Resemblance; so we call him Just, Merciful, High, Glorious. Thirdly, Names of Excellence and Supereminence, as this Title here; for to seek him amongst the Hosts of his Creatures, yea in the highest things we know, is Ridiculous, but to determine him there is impious. *Ultra ultra quarendus*, cryes St. *Bernard*; And yet though it be an impotent hope and impudent attempt to imprison God in Names, yet as God (every way incomprehensible) to make some impression of his Nature to *Moses*, gave himself a Name; so we find the man *after Gods own heart*, and by his own inspiration, say, *the Lord is a man of war, The Lord of Hosts is his Name*. By which conjuncture of War and Hosts in that *Psalm*, we may first consider God in this Name as a Warriour, and as the Lord *Generalissimo* of the War, but not so as men receive that Name for their Command over one and their own

Army; but as Commander over all Armies, and all wars Offensive or Defensive, that have been, are or shall be in the world. For it is not only in spiritual Furniture that *Isay* dresses God, and arms him *Cap à pie*, but the Prophets oft in the literal sense (as if God took a special complacency in the stile) and none more frequently then *David*, so present him. In *Psalm* 46.8,9. he calls us to behold his *Mirabilia*, and adds a special proof of all by Gods not Warring, but doing a greater work then that, in making wars to cease in all the world. (O were it once so his great and gracious work in this our *orbis Divisus*, our little world of great *Britain*!) *He breaks the bow and knaps the spear in sunder*, and burns the Chariots *in the fire*; But when he will war and shew how dreadfully he can come on, the Text tells us, he looks but on the earth and *it trembles*, but touches the *mountains, and they smoak*. And even *Nebuchadnezzar* will in the end acknowledge as much to his glory, that all the Inhabitants of the earth are reputed before him not only as *Grashoppers*, but as meer nothing, and he does what he will in the Army of Heaven, and *him that walks in pride he is able to abase*. And therefore an *horse is counted but a vain thing to save a man* from this God of Battails; No King can be safe by the multitude of his Host. 'Tis this Lord inclines the Victory as he pleases. Secondly, whereas other names of God in Scripture are less luminous in reference to his servants succour and protection, such as shield and fortress, and Defence, like particular refulgent stars in the Firmament of his Power and Providence; This as the Sun wherein he shines forth more Illustriously, more diffusively,

fusively, more manifoldly. This, a whole Heaven, a circling and enwrapping skye with all the Constellations and affluences of his own Essential and immediate, with those of the Angels and other Creotures co-assistances. So that a gracious and a glorious, a full and clear and constant consolation is derivable from the fulness of this Name; and every souldier and servant of his may sing and say with the Prophet and the Apostle, *The Lord is my light and my salvation; the Lord of Hosts is with us.* And if that Lord be with us, no matter how many Lords and earthly Kings be against us. *Diogenes* could boast & deride, and chuse all Tragick fortune, upon that conceit that he was a friend of *Jupiters*; and the Jesuit *Serarius* sayes, even the flames of Purgatory are not dreadful, respecting the assistance of the Patients good Angel; How much more, and on what better ground may we build and raise a foot of comfort, and erect a lively hope from the true *Jupiter, Opt. max.* the God of those good spirits, and whose Charriots are two hundred thousand, even thousands of his victorious Angels! What wars or rumors of wars, what numbers of enemies can dismay the man of God, when *Eliahs* boy can espy these battalias in the clouds of Heaven, whereof one alone in one night without host, or Cannon, or sword, or spear, or noise is able to slaughter 180000 thousand of *Assyrians?* And as great Chiefs are vigilant to take places of advantage, and so to dispose their troopes as one may give Relief unto another, so this Soveraign Commander for the succor of his poor Infantry here below, hath lodg'd those Legions and bright squadrons of winged spirits above,

above, to be in readineſs, and in whoſe aid that man of God ſayes he will be confident, and ſo he may, and ſo may every *David*; for God himſelf hath plac'd that Guard while himſelf is pleaſ'd to attend the watch and go the round, and deſigns and employes thoſe flaming Miniſters in their Ranks and Orders for the ſervice of his Elect. *Is it not ſo? Are they not all miniſtring ſpirits ſent out for the good of all them that ſhall be heirs of Salvation?*

Thus far the Materials of comfort drawn from this Mine, both in the radiant mixture, and connexion, and expanſion of thoſe diffuſive joyes, whoſe nature is to ſupple and ſuſtain them in adverſity; and all this again complicated and arreſted upon the contemplation and proof of their Lords being *Dominus Exercituum*. And now laſtly, (to keep promiſe) I ſhall trie to ſuperinduce a Roof and Crown of pure Gold over all theſe Materials, which is the Conſummation of the Saints Conſolation, as God becomes ours, and we His, in the only Mediator, Chriſt Jeſus: which before we can well diſcern, it is requiſite we diſcover to the bottom of this Mine, and find the firſt foundation of Gods people laid upon the only love of God, in making choice of them at firſt for his Peculiar: For to be his in general is the common lot of all his Creatures; *The Earth is the Lords, and the fulneſs thereof.* Again, *His delight was ever with the ſons of men, Alts* 17. and he made of one blood all mankind to dwell on all the face of the earth: All live and move, and are in Him and His Off-ſpring and Generation; and he provides for all Light, and Influences, and ſhowers of fatning rain, to fill their hearts with food

food and gladneſs. But in *Exodus* 19. 5. where we find this very word in the Text, denoting *Singularity* and *Choiceneſs*, God tells his *Iſrael*, whom he had derived from *Abraham*, *the father of the faithfull*, that if they would *obey his Words* indeed, and *keep his Covenant*, then they ſhould be a peculiar *Treaſure* to him above all people; For all the earth (ſaith God) is mine; but not ſo mine as You: for he goes on, *You ſhall be a kingdom of Prieſts, and an holy Nation.* Only the Lord there laies down the *Corner-ſtone* of this building, and diſcovers the bottom reaſon of his electing them, which was not ſaith he your multitude, for you were the feweſt; nor your inclination to my ſervice, for you were an obſtinate and ſtiff-necked people: but only he had a delight in their Fathers, (ſo we have it, *Deut.* 10.) to love them above all people. Which love of God, as it drew on his firſt calling them, ſo it occaſioned his preſerving them from all the world, when planting this Vine in *Ægypt*, (where it was pincht and ſtraitned) he made room for it, and tranſplanted it to grow and flouriſh in the vaſt and barren Wilderneſs, and on the ſandy botome of the ſea, till removing Nations greater and mightier then they, he made that people poſſeſs the gates of their enemies, and his Bleſſings and Protections ſtill eminent, and imminent; ſtill over their heads, even then when they provoke him to ſend them into captivity, from whence yet he gathered them again; and as that daughter of *Sion*, that Church through the four Monarchies, ſo after he had joined and made up a Church of Jews and Gentiles, he bleſt and preſerved it through the ten Perſecutions, and

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to this very day; For now we are refining this Gold, and extending this propriety of God in his Saints and servants under the new Testament, as we have cause to do; we that live since that fulness of time which delivered him to the world, in whom it pleased the Father that all fulness should dwell. Then certainly this consideration of our being Gods Peculiar in Christ, *the Son of his love*, will rise to a full consolation: For in him we know the Covenant was renewed, and sealed in his sacred blood, whereby those great Rivers of Creation and Providence flow over, and fall into the large sea of Redemption; and by that sea we may sail fairly on to the fair havens of Sanctification, and compassing the point of good hope, of a true and lively hope, arrive in the end at endless Glory; All this will be done, if once we be his own in him, that is, his only Beloved: if once he admits us into the league, make us Confiederates and Princes of the Union, *Kings unto God by his blood*, *Rev.* 1.7. The Emphasis is upon *His*, for that blood of his, that Unction, that Inauguration will effect it. *He* and *They*, God and Man at distance, at enmity before, by him who is both God and man, and so a fit *Modus* and *Medium*, and a fit Mediator, are reconciled. God was in Christ reconciling the world unto himself. No wonder, though this be not only called a grand Mysterie, as it is considerable in the person of Christ alone, God manifested in the flesh, that God should be made our very flesh; but also as it reflects, as it returns to us, and brings us back for our flesh his Spirit: That's a Mysterie, even Marriage, wherein of two is made *una Caro*, one flesh;

flesh; but this is more, when we are joined to Christ *per eundem*, by one and the same Spirit. The Fathers are bold and industrious in the mintage of new words to express the nearness of God and man in Christs Incarnation, by Corporation, Illumination, Adunation, Contemperation. But what man or Angel knows a word large and entire enough, and high enough to title that Union by wherein the Apostle saith, *Man joined to the Lord is one Spirit, and changed into the same Image from Glory to Glory?* This is that nuptial mentioned in *Hos.* 2.18. and remembered in the Gospels; and all *Solomons* song, and *Davids Psalm* 45. are Epithalamions, wholly spent in Celebration of this Solemnity. It was an happy Contract, the Union of great *Brittain*, when in the worlds Temple two Kingdoms were the wedded pair; a gracious King was Priest, and the Sea like a marriage-ring encircling both. That was the way (had it held) for the education of both Realms to a Grandeur and Convalescence. And even in story of time past it is a pleasant, a delightsom Consideration, to behold an Infant-state rise to maturity, as in *Rome* or *Venice*. But will you put out the eyes of all History, or Poetry and dis-illustre all the Senate, and becloud all the *Clarissimo's* of all mankind? Look then upon God in his Son Christ Jesus, founding a most noble Incorporation, whereof all bodies Politick are but weak representations. *Excellent things are spoken of thee, thou City of God.* And we know how large that holy Father *Augustine* is in delivery of those excellent things in his *Civitate Dei*, whereof Christ is the supream Head. The parts of this society, Kings and Priests venerable,

and

and ſacred perſons in all antiquity; and where other bodies want a ſoul, the Ligament and ſoul of this body is the holy Ghoſt. *For by one Spirit are we baptized into one body, and all made to drink into one Spirit*, *Eph.* 4. 4. So that in this Center all meet, Gods poſſeſſion, the Saints priviledge; and in that theſe are become words all of one ſignification, His Choſen, His Holy, His own, His Royall, His Peculiar People.

Nor can this chuſe but prove a pure refined golden Conſolation indeed, when we find the proof in Gods own Teſtament, that Jeſus is not only the Mine wherein all the Treaſures of Wiſdom are hid, but Jeſus is the pure and grand golden Ingot of all the Comforts contained in holy Scriptures: out of which Ingot are coined ſo many Medals, ſome with Serpents and Anchors, and ſome with Lions, and Lilies, and Doves, and Crowns, and Roſes, and *Cardinus Benedictus* too, good for *Tremor cordis*, and all with the Effigies of that Croſs whereon our joyes depend, and wherein is found that ὑπερβάλλον πλοῦτος of the Apoſtle, the exceeding riches proclaimed and offered to ſail by the Poſſeſſor himſelf, ſaying, *Buy of me fine Gold*; for fine Gold is he to the worlds braſſe-farthings, or as the Sun let in on ſtars, or ſeas on pools, which overrun, chaſe away, engulph and ſtrike out their petite drops and ſparkles. Shall we hope to reach it in a big compariſon, and ſo comprehend that which is incomprehenſible, and cannot enter into the heart of man to conceive? What Speaker can ſearch out words, fit for the unſearchable riches of Chriſt? As *Sopor Domini* is the language of the Holy Ghoſt

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for the deepeſt ſleep, and *Tuba Domini* a ſuperlative for the loudeſt ſound, and *Gaudium Domini* to expreſs the very joy of Heaven: ſo the Apoſtles, *Gaudete in Domino*, even here in the Kingdom of Grace, implies the beſt and pureſt conſolation. 'Tis with an Emphaſis, that if there be any conſolation in Chriſt, there is an ὑπάρχον in the joy as well as in the knowledge of Chriſt Jeſus my Lord, my Lord and my God, with an *Abſit* too, God fordid I ſhould prophane or mix this joy with any thing elſe; I ſhall not need; for this is enough to make St. *Paul* overflow exceedingly, to abound with all joy; and St. *Peter* to rejoyce with joy unſpeakable and glorious. This is comfort enough for every Chriſtian, to diminiſh, and bedwarf, and diſ-illuſtre all thoſe glimmerings and Glow-worms, all thoſe gleanings in rifled fields: and all that we are fain to feign to find in forelorn *Ariadnes*, that is, other mens leavings of Wealth, and Beauty, and Wit, and Honor, which are but empty Rinds, and Huſks, and widowed ſhels, and ſhoos thrown away in contempt and wearineſs. And yet this Crown of Conſolation here ſet on our ſouls in Grace, is topt, and phan'd, and crown'd again. This Conſummation hath another Conſummation yet above it. The Emperor that keeps his hungry Eagle ſtill, (poor man) when the Romiſh Harpyes have devoured his dainties, is glad after two duller Crowns to take a third of Gold which his holineſs (forſooth) puts on and off at pleaſure. But the Chriſtian faith which makes us Kings in Jeſus blood, and embalms us with his oyl of gladneſs, aſſures us of a tripled Comfort, when on thoſe Crowns of hope and joy

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below, the holy of Holies who will inveſt us with a Light yet *inacceſſible*, will alſo place another Crown of Glory *inacceſſible*. And ſo in the alluſion, the contemplation of thoſe joyes that go before the *entrance into our Maſters joy*, and thoſe that follow after in fruition, will eaſily ſtir and fire our ſouls to cry or ſing ὡσάννα to this ſon of *David*, *Bleſſed be he that comes thus in the name of the Lord*, and is the Lord that *comes thus from the Father and God Totius*, of all conſolation, anointed to his great Office and Deſign of *binding up the broken hearted*, by the *Holy Ghoſt the Comforter*, Luke 1. and is himſelf by way of Excellency ſtil'd the conſolation of *Iſrael*. And thus this firſt glad priviledge of Gods fearful and faithful ſervant, is refin'd and wrought up to perfection from this Mine in *Malachy* the laſt of the Prophets, to that Mine of St. *John* the laſt and livelieſt of the *Evangeliſts*; or rather that Mine of our Lords own diſcovery in *John* 17.10. *Thine they are, and all mine are thine; and thine are mine. Mine*, But who is he? All our comfort even now was complicated and conſerv'd in *Dominus Exercituum*. And is he ſo? That ſtile indeed wears out in the New Teſtament: but is abundantly recompenc'd in μόνος δυνάστης The only Potentate, the Lord of Life and Glory. Moſt of all in that name above all names, which all tongues muſt confeſs, and at which *all knees ſhould bow*, that ſweet and powerful, that gracious and glorious Name of *Jeſus a Saviour, and able to ſave to the utmoſt, in whom all fulneſs dwels, and in whoſe hand is all power in heaven and earth*. And had not their eyes been held down, and the *Jews hearts vaild over*, they would have perceived and received him

him for the true *Meſſiah* in this very notion and nature of a Lord of Hoſts: For in him were all their *Moſes's* & *Joſhuahs*, all their Captains and Saviours, their *Baraks* and *Gideons*, and *Sampſons* and *Davids*, and *Macchabees*, all reviv'd and reſtor'd to the world. But they knew not the manner of their King (and to miſtake a King, may be a world of miſery) nor of his Kingdom, nor the force of his Artillery in the dreadful Canon and Ordinance of his Word & Spirit; Nor that the Scepter of his new Law ſhould prove the *Iron Rod to break* and ſubdue both men and Devils. They conſidered not his ſtupendious Miracles, proving him the Lord of Hoſts, in commanding over the whole frame of Heaven and Earth, and Seas, and all the hoſt of them, and bowing whole created nature to his obedience; To *rebuke tempeſtuous Winds & roaring Waves*, as a Nurſe her child with Peace and be ſtill: nay, ſuſpend and ſilence, and deprive Devils of their poſſeſſions with a word. To lay his command on Death it ſelf, and force him to let go his hold after four dayes ſeiſure in the grave. Will *Jews* or Jewiſh hearts attend my voice, that would not hear the thunder of thoſe Miracles! But for ſupport of the true Catholick faith, and for the conſummation of all our conſolation, King and people, Chriſt Jeſus is become our *Dominus Exercituum*; *Chriſto auſpice regno, & regnabo* too: and his bloody Croſs a braver badge then that of *Caſtor* and *Pollux*. This is *pollens lux ipſa*. For is it not he alone deſtroyes our raging luſts and nails them to his croſs? and he alone that 'gainſt a world of oppoſition, and all the oppoſition of this evil world, cryes to his hoſt, be of good comfort, *I have overcome the World*,

He alone that came to dissolve & destroy the works *the strong holds of Satan*, and to vanquish *powers and Principalities in high places*, that had the vantage ground over us; He that breaks in on death and sin and hell; and like a Conquerer in the triumphal Chariot of his Cross *made a shew of them openly*, and as Triumphers us'd to do, when *he ascended up on high and led captivity captive, he gave gifts unto men.* But yet more to prove him the Lord of Hosts, by being more then that name can imply: for this Name is observed to be too yong for the *ancient of Dayes*: that is, a Name taken up since and from the Creation. A Name indeed that draws and scatters on us all we can look for from our Maker and Preserver. But all his powers and mercies are resolved and melted into this Name of Christ Jesus. *Without Christ, without God* (sayes the Apostle) in the world, we are but meer pieces of the masse, nay far worse is our condition: *born children of wrath*, and in state of *enimies*; and so the Lord of Hosts is against us, and all the hosts of Heaven and spirits of Hell, and all the creatures, and our selves against our selves. And when there was no *Name under heaven to save and deliver us from present and wrath to come*, then came this Prince of peace, and became our *Peace*; pledg'd himself for us, *gave his life a Ransome, so making peace*: So prevailing over the Lord of Hosts, binding his Almighty hands, and God content to accept terms of peace; may we not say so! Came not that Voyce from Heaven, *This is my beloved Son, in quo acquiesco, in whom I am at peace* with all the world. If all this prove him not a Lord of Hosts, he will one day to the further consolation of all that love his

his *appearing*, appear to the conſternation of all his Deſpiſers, *in flaming fire to render vengeance.* And as in the dayes of his fleſh then unglorified, and compaſt about with all mans infirmities, he could have been encompaſt with more then *twelve Legions of Angels*; ſo then he will meet thoſe two Hoſts, thoſe droves and flocks of *ſheep and goats* with another Army of his Saints and Angels from Heaven, with whom we *ſhall be caught up to meet that Lord in the ayr*, and ſo ſhall be ever with the Lord.

If we deſire yet higher to raiſe this Crown of conſummate conſolation in Chriſt, I will come to Viſions and Revelations. I will open that of St. *Steven*, *Acts* 7.56. *I ſee heaven opened, and the ſon of man ſet on the right hand of God*, which place being further opened by St. *John*, makes us ſee him on a Throne of Glory, covered with *light as with a garment, under his feet Deaths pale head and a red Dragon, and all his enemies*: about him ſtand the Armies of his Angels, and of mankind a greater number then any man can number, of all Nations & Languages; *On his thigh that Name written, Rex Regum: & Dominus Dominorum*; *The Elders caſting down their Crowns adore him that has many Crowns upon his head.* And we may ſafely add this Title to thoſe Crowns of *Dominus Exercituum*, and rejoyce to think how thoſe Crowns are encinctur'd and enchaſ'd with precious ſtones for the twelve *Tribes of Iſrael*, and with manifold unions of God and man, of grace and glory, for the conſolation of the Gentiles alſo thereby fully made perfect, and *partakers of the divine Nature*, and all theſe Unions contracted in the blood red ſhining Summit of his croſs, by the

er whereof that Throne and Robe, and all those Crowns are become ours : and *we become one with him* in an union most high and holy, even *as he and his Father are one*; and higher we need not, we cannot go, nor well so high; for that it should be thus we scarce dare ask; but how it should be thus, *is above all that We are able to ask or think.* Thus far the first priviledge of Gods servants in being his *Peculiar*; The second now should follow of being *his Jewels*, with the usefull application of them both, together with the Assignation of those several Dayes wherein these *Jewels* are to be made up : all which I believe will make up a second and a third Exercise. For this time I proceed no further, but to beg the Blessing of God upon what we now have heard.

P. R.

S. D. G.

A

THE SECOND SERMON.

September, 1643.

MALAC. 3.17.

And they ſhall be mine, ſaid the Lord of Hoſts, in that day when I make up my Jewels.

THE Word of God (ſaith St *Paul*,) is not bound, nor we that preach it, bound to Formalities and courtly Decencies, or much to care, whether our Hearers be in good humor or no; tis true; nor are we to be *Time-ſervers*, (as we have been charged) nor *Men-pleaſers* in any ill ſenſe: yet ſince we are at liberty throughout the Garden of the Scripture, to cull a Poſie, ſuch as ſeemes beſt to us, affording us a pleaſure, why

may we not be thought therein also to preserve our just Devotion to God, together with an intention for the complacency of good men too? For which cause I blush not to acknowledge my respective choice, or rather my recollection of this Text, (whereon I have preacht in royal audience before) because though it look back upon vicious times, and most ungodly men, yet it will allow us for the present a Prospect (as I verily belive) upon some choice spirits, and Gods gracious servants (yet by his Reserve and special Mercy left alive) while they are yet alive, and I alive to apply this Scripture to them in special, which in general suits with the condition of this time.

As men the sons of Time, so Times themselves have their Parallels. As the days of *Noah* were, (saith our Saviour,) *Mat.*24. so shall also the coming of the son of man be; eating, drinking, marrying, till the day that *Noah* entered into the Ark, and knew not till the flood came, and tooke them all away; so it shall be in the last times, and so it is. And we have no livelier proof that these are the last times, then such our usages, and in them such our security. The Scripture foretels a foul and dangerous Sea of corruption that should prove rough, and swell, run high, and the waves thereof rage horribly toward the end of the world, when men should be more then imbrutished, *void* of natural affection, ἄσπονδοι, implacable, traiterous, heady, high minded, *lovers of pleasures more then lovers of God*, pretending the Spirit, but being sensual, and bringing in damnable Heresies, having a show of godliness, but denying the power thereof,

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pretending to Piety, and Law, and Order, but reviling Dignities which God hath ordained; with *Balaam* greedily loving the wages of unrighteousnes, and perishing in the contradiction of *Core*. But alas! We have undone both Prophesie and Description, put down both History and Poetry, Examples and Imagination too; even those Gyants before the flood are now not monstrous, for we have defiled and made the earth more corrupt, filled it with a bloodier cruelty and violence, provoking the holy one of heaven to hurle down hils of miseries on our heads and hearts, and to let in Torrents of his fierce wrath mingled with Christian blood in every street, and a surrounding universal Scourge and Deluge to overwhelm three whole flourishing Kingdoms at once, from end to end, and burie them in endless desolation; while senseless sinners we seem to contemn the Power of Gods wrath, by letting loose the reins to all licentiousnes, when he is pouring down the vials of his anger, and (tumbling delightfully in our own) tear up the wounds of our Saviour, betrampling the sacred Blood that redeemed us, and counting the blood of his Covenant (a Covenant of Mercy and Peace) an unholy thing, crucifying again to our selves the Lord of Life and Glory, and making a mock of him, by grieving, quenching and doing despight to the Spirit of his Grace: So that our condition is worse then of this people here, in this Prophet, though in very many things resembling us; for in the first chapter we read of their Unkindnes, Irreligiousnes, Profanes, snuffing at the Table of the Lord, and holding it contemptible. In the second we find their Idolatry,

Adultery,

Adultery, Infidelity. In this third Sorcery, false Swearing, Oppression, Sacriledge; and at last it breaks into open rebellion and defiance of God, voting down all divine service, and decreeing it vain, and no profit to walk longer in his Ordinances; and then this was a brave time (it must needs be so) for proud and wicked people which were lift up like a skum over the face of clear and wholsom waters; only such (saith our Prophet) were built to Wealth and Honor. And yet for all this sorrow, there is a comfort comes up close at the sixteenth verse, of use and advantage now for us. Gods people still remained, though secret, not altogether silent; they spake one to another, admonished, exhorted, comforted one another mutually; and these their Colloquies and Consultations were frequent and successfull. God came into their Assembly, sate President in this Council; and a book of Remembrance was written before him for all them that feared before him, and thought upon his name; and after all comes out his gracious Proclamation of Peace and Love. The Patent under seal, *Teste meipso*, —— and they shall be mine (saith the Lord of Hosts) in that day *when I make up my Jewels.*

Which words afford a double priviledge of Gods servants (be the times what they will) in reference to their Owner described by his high and stately stile of *Dominus Exercituum*; First, His own they are, his peculiar. Secondly, Esteemed of him at a high rate; *for they are his Jewels.* There is a third part, The day or time set for the making up of these Jewels, admitting a four-fold Interpretation.

tation. 1. Either the day of puniſhing the ungodly, or 2. The day of powerfull preaching the Word. 3. The day of death; and 4. The laſt day, the day of final Judgement. In all theſe days God will manifeſt his Mercy and his Power, (both enwrapt in *Dominus exercituum* here) and then the Specification, the Verification, the real and actual ſpreading of both in this that God in his holineſs hath ſpoken it; It ſhall certainly be ſo; for ſo ſaith the Lord of Hoſts. The firſt priviledge is laid down in this plain concluſion, They that in a Deluge of corruption are yet emergent, and bear up againſt the ſtream: they that in deſperate and diſſolute times dare yet prove that they fear this Lord of Hoſts, and think upon his name, they are Gods own, his peculiar. For ſo firſt the *Rabbins* interpret this word, *Segullah*, by *peculium*, *peculiare*, *proprium*, *ſpeciale*, *præcipuum*, *ſingulare*, God hath a propriety, a ſpecialty in them. But I meddle no further with that firſt priviledge; it hath been the ſubject of a Sermon already: paſs we then to the ſecond priviledge;

Which is, That Gods fearfull and faithfull ſervants are his choice and reſerved Rarities. He is the great Preſerver of men, but for his own he hath a ſpecial Reſerve or Cabinet to lay them by themſelves: at leſt their ſtate and condition is well expreſt in the nature and worth of Jewels. For this ſame word is by the ſame *Rabbins* alſo rendred in thoſe term of *Argentum*, *Aurum*, *Lapides preciosi in Theſauro*, *Theſaurus dilectus*, *& res deſiderabilis*. And therefore the *Geneva* tranſlating a flock, are far ſhort of this words *Energie*, which we find but

but in two places of Scripture beſide, and both forcible to our preſent purpoſe. God uſes it, and chooſes it in *Exodus* 19. 5. for the decoring of his own people, the houſe of *Iſrael*, who there he promiſes on their obedience ſhall be his chief treaſure. And then *David* (with more advantage to us ſtill) uſes it in 1 *Chron.* 29.3. to expreſs ſome reſerved choice Jewels which he dedicated and deſtined to the decoring of the Temple, the houſe he intended and prepared to build for the Lord. Now thoſe pretions ſtones we call by the name of Jewels, are a kind of natural glaſs, made out of a ſubtile mixture of earth and water, ſaith *Albertus*. Others conceive them to be but purer Metals, as *Plato* imagined the Adamant a further excoction out of Gold. Another deſcribes them to be a kind of Light daintily confined to a terreſtrial thickneſs; but however framed by his divine hand, who worketh all in all things; mention we find of their uſe and eſteem even near the beginning, in *Job* 28. mention of the Onyx, Saphir, Topaz; deſcribing paradiſe, and naming *Havilath*, *Moſes* adds there is *Bdellium*, and the Onyx ſtone. The *Iſraelitts* borow Jewels of the *Egyptians*, and 2 *Sam.* 12.30. *David* takes the King of *Rabbaths* Crown of a Talent weight, ſet with preciovs ſtones: And mention again we find of precious ſtones brought by the Queen of *Sheba* and by *Solomons* Navy, 1 *Reg.* 10. And that of the Prophet ſhews an ordinary uſe of them. Can a Maid forget her Ornaments, or a Bride her Jewels? But above all other, two places of Scripture, the 28. of *Exodus*, and the 21 of the *Revelation*; In the firſt is

Aarons

Aarons Breſt-plate, with twelve precious ſtones figuring the twelve Tribes: And in the other, the new *Jeruſalem*, the City of God with her foundation on twelve precious ſtones, ſhaddowing out the twelve Apoſtles, both conferring much ſtrength to this Aſſertion.

5. To deſcend then to ſome (but few) particulars in this Reſemblance, look firſt how the ſtone or Jewel depends not on the Merchants Report or mad credulity of the vulgar: their Honor, and Eſteem, and Approbation is from a skilfull Lapidary, an exact Work-man, a cunning and profeſt Jeweller indeed: So the Apoſtle ſleights the approof of common breath: I paſs not to be judged by you; not he that commends himſelf to others, or whom others, but whom God commends. So 'tis here a comfort drawn from the *Mine*, *You ſhall be Mine (ſaith the Lord of hoſts.)* 'Tis I lay claim that will juſtifie you; *Who ſhall lay any thing to the charge*, not of mans *but of Gods Elect?* Let the baſe world put you to the touch and trial; I will avouch and warrant you ſound and good amidſt an heap of droſs and counterfeits: And hence that difference noted by our Saviour, That which is vile among men, is highly eſteemed of God: and contrary, Men deviſe to put him by whom God will exalt, *Pſalm* 61. 4. And no wonder if a gracious ſervant of God ſee himſelf ſo uſed: God himſelf was abuſed ſo. The ſtone which the Builders refuſed, threw by among the rubbiſh, that God made (ſaith St. *Peter*) elect and precious, and ſet him right in his own place again, the Chief, the Headſtone of the Corner, where both wals meet to ſupport both

Church

Church and State. The world may guild, enamel and perfume great ones, and proceed in prodigious flattery, till it come to Suffumigations and Altars, as we read of some both Heathen and Christian; and yet these Deifications, & these Canonizations done to such as are in Gods sight abominable. Againit may and often doth account such as droſs as have his Image and Superscription, such as are encircled with this Motto here, of *Faciam eos in Gemmas*, ——— *In that day when I make up my jewels.* The world will say to a righteous man, if nor rich, nor potent, sit here at my footstool: but God that sees the heart, and beholds the radiance of his wedding Garment, and how clear it sits upon his soul, will say as in the Gospel, *Friend, sit up higher.* The world casts dust and obscurity upon them that are good; But God makes that true of them which is spoken of *Brutus* and *Cassius* in the funerals of *Junia*, ——— *Eo ipso præfulgebant quod non visebantur.* The world cries up the Noble, the Rich, the Wise; God cries them down as fast, Not many wise, not many noble, not many mighty are called. The world proceeds in mischief, and envy, and madness against honest men, as the Church of *Rome* deals with ingenuous Writers. Dare he speak full Truth, and so disgrace her Impostures? Away with him, a Spung and a *Deleatur* shall bedash him, and extinguish him. But God the true Corrector of the press, *Judex* and *Vindex*, upon a Review, comes, and commands with his powerfull *Inferatur*, and re-invests with former honor, re-instates, and re-inthrones his servants, and gives them just cause to rejoyce and say, *This is the Lords doing*

doing, and it is marvailous in our eyes : Not unto us O Lord, not unto us, but unto thy Name be the Glory.

Secondly, *Jewels* by reaſon of Gods working them out of the rough and firſt *Quarrie*. So dealt he with his deareſt *Jewel* that lay from all Eternity in the boſom of his Father, *the brightneſs of his Glory, and the engraven form of his Perſon*, Heb. 1. in whom though there was no ſin to work out, yet was in his humane nature, cut from the ſame *quarrie*; clouded *with affliction*, and *compaſſed about with all mans infirmities*; in his birth *Daniels ſtone cut forth without hands*, Dan. 2. 34. and in his death *Zacharies ſtone graven, and cut full of eyes all over*, Zach. 3. 9. Not to mention thoſe main *Furnaces of affliction*, whereby he was conſecrate and poliſht for us. And yet as in the midſt of all, to give a taſte of his Divinity, God *transfigur'd him on the Mountain*, made him ſhine as the Sun in his ſtrength : ſo when his time was fully come, the day that this Jewel muſt be made up, Firſt, his Body is glorified on earth, and then aſſum'd into Heaven, and a place for this precious Gem at his own right Hand, above Principalities and Powers, *and a Name given him above all names*. And now that bleſſed Face wherein the *Jews* ſaw no beauty, yet *was fairer then the ſons of men*, which they defiled and ſpit upon, is ador'd by *Seraphims, and both Heaven and earth are full of the Majeſty of his Glory*. Now God obſerves the ſelf-ſame method in all the reſt; finds them out among the refuſe of the world, amongſt flocks and herds of Nations; from the firſt rude *quarrie* of the Chaos, from utter vacuity and nothing, aſſembles their

their attoms and ſmalleſt duſt : breaths in a lively ſpIrit, exalts, purifies it, grafts on it Knowledge, Faith, Love, Holineſs; and having begun a good work of Grace, never leaves it till he bring it to perfection, filing away their droſs, and grinding out their grains and Ices, aud clouds of corruption, till he hath refin'd them to a brightneſs ; as in St. *Paul* a rough ſtony-hearted perſecutor, wrought by certain ſcales and barks pull'd away, *to become a choſen veſſel to bear his name among the Gentiles*, Act 9. A bright ſtar on earth, and now a glorious Saint in Heaven.

3. *Jewels* then thirdly they are for that care and love which God affords them : men prize their Jewels, Reſerve them curiouſly, take a glory and perplacency in poſſeſſing and wearing them. So God having bought them at a price ineſtimable, *purchaſed not with corruptible things, as ſilver and gold, but with the blood of Jeſus Chriſt, as of a Lamb undefiled and without ſpot*; then he ſets his heart upon them : all *his delight is in the Saints that excel.* Thoſe he tenders *as the Apple of his eye*, ſets them as *Joſiah* for a *ſeal* and a *Signet on his right hand*; *hides them under the ſhadow of his wings*; and ſo alſo God glories in them, and holds them out to the amazement and confuſion of the world of groſs and earthly ſouls, which are as foils to their perfections, and commands them to do him grace, and to be an Ornament to him. *Let your light ſhine*, &c.

Again, The Compariſon would hold (for the task is eaſie to purſue an Allegory) for Rarity; *Rari quippe boni* ——— *apparent rari in gurgite Vaſto*, in a ſea of froth and foam : and for the place, and manner

manner of breeding and growth. But I forſake the reſt, and chuſe to inſiſt only on Properties reſpecting which Righteous men are juſtly term'd Jewels, and chiefly two; of clearneſs and luſtre firſt, and then of firmneſs and ſolidity, which are the *Urim and Thummim* of a Chriſtian.

1. In the firſt precious ſtones excel, being compact of the fineſt Atoms; and this holds well: for as while we admire the pure Orient Pearls, the radiant and ſparkling Carbuncle, the ſerene bright Saphir, the green Emerald and the like, we may raiſe our contemplation to the beauty and clearneſs of the ſtars and Sun, and ſo aſcend to him that ſtruck *light out of darkneſs* at the firſt, that dwels in perfect Beauty, and in light inacceſſible, *and covers himſelf with Light as with a garment:* ſo in a ſpiritual manner that Light of Grace in his ſervants, attracts others alſo to behold in them, Him, who is *Pater Luminum*, the Father of all Illuminations; and ſo that fair and pure ſoul which gives Light in the darkneſs of the Body, and night of Ignorance, *returns* with advantage *to him that gave it*, with the gain of other ſouls wonne by beholding their chaſt and illuſtrious converſation. They tell of Diamonds belonging to ſome of the houſe of *Luxembourge* (and *Theophraſtus* has it of other ſtones) propagating their Species, by turning firſt the circumſtant ayr into water, and then contracting that water into a more earthy ſubſtance like themſelves. But it is true of theſe precious *and living ſtones*, who *born of Gods immortal ſeed*, by a *new Light* ſhot from Heaven, do likewiſe in Reflection, and by aggregation, aſſimilation, and an ardent ſympathetical combination

and

and communion, work others to the ſame conformity of the godly Nature, inſpire, illumine, and propagate others with a kind of Divine Generation. And as that Godlike creature, the child of Heaven, and *Gods firſt born, Light*, when delivered from the womb and jaws of Darkneſs, is able to deliver over it ſelf without ceaſing, without Annihilation, Fraction or Diminution; and as Love in moral minds, and true Charity in Cœleſtial ſouls, not leaving its own habitation, will walk the round to thoſe ſpirits which are capable of its Society; And as God the Son *is of the Father*, God of God, and Light of Light, and Love of Love (*For God is Love as he is Light*) ſo are his Regenerate and Adopted children alſo, *all from him*, and one enlightened from another.

Secondly, Solidity, firmneſs, conſtancy; the Chriſtians is a ſtanding *Credo*, (it was wont to be ſo) *Lord I believe*, without diſtruſt, whether my underſtanding comprehend it or no: without curioſity to be further confirm'd by Miracles; Laſtly, *Credo Audacter*, without diſſembling or fear to acknowledge it. This is *ſtereωμα*—in *Col.* 2.2. that firm and full aſſurance of Faith, I mean in Reſolution not to alter or ſhrink; as was in couragious *Joſhuah* ——— *I will ſerve the Lord*; and hearty *David*, that endured much and long, yet he recedes not from his Vow: no, *I have ſworn, and am ſtedfaſtly purpoſed*; And *Job*, though he dyed for't, yet it ſhould prove no this way diſſolution. And for this cauſe God allows the Name, calls it *the moſt precious faith of his Elect*, and chides thoſe Recreants that Recoil ſo eaſily —— *O ye of little faith*; Thoſe are no right Jewels of his, they are but *Glow-worms* and

Hypocrites

Hypocrites, or as glass and Sophisticate shels, and vitious stones, which have an inconstant and languishing shine, or whose splendor is only in a morning, or under a clear sky, and lasts not in gusts and storms of persecution, or which in age decrease in Grace and Vertues, and come to lose their abilities: No, tis said of Gods *Palms* and *Cedars* that they flourish on, and bring forth more fruit in their age: And for this firmness, even moral men have made strange approaches, and profest the conquest of it, resolv'd to retain their vertue and honour untainted, maugre all the rage of bloody tyrants, and either allurements or encombrances of a base and vitious world. How much more Christians to endure the torture, the Rack, the fire, that which is the Crasis of all these, The Inquisition; to despise that tryal of cruel mockings, and resist even to blood, and ready to lay down our lives, rather then betray or prevaricate and shuffle in the cause and quarrel of Christ Jesus and his holy Church! As no sin shall tear me from that Root of *Gods Love*: so I *am perswaded*, sayes the Apostle, *no affliction*, Rom. 8. (and he had good store) shall slacken my hold upon this Rock, *shall severe me from that love of God which is in Christ Jesus my Lord.*

Other Properties they ascribe to precious stones, and some such as are marvailous. The Jasper (sayes *Pliny*) was wont to be worn in all the Oriental Regions as an Amulet against poyson, and is of vertue to expel noysome dreams and Visions, to clear the eyes, and assists against all adversity. So the Saphir in a Ring or Amulet contributes toward all prosperity, encreases Devotion, and helps against

Ire, Envy, Sadneſs ; The Sardonix againſt Pride ; The Chryſolite againſt puſillanimity , all melancholy fears and follies : The Turkeſe they ſay delivers from imminent dangers, and diſcovers them when they are near : The Topaze from phrenſie and ſudden death ; The Chryſopraſe availes againſt covetouſneſs, as the Beril is a hater of idleneſs ; Finally (for I may not reckon all) the Diamond for frienſhip ; ſtil'd therefore the ſtone of Reconciliation. The Hyacinth is powerful to procure chearfulneſs, and to preſerve from thunder and lightning, and all diſeaſes. The Amethiſt good againſt ſurfets and drunkenneſs, and advances men to the favour of Kings. Others are reported vertuous, (and thoſe I am u'e you could wiſh me) to help a man to eloquence, and to make him quick of diſpatch. But now I confeſs I allow not this for a point of Divinity, nor put it to you as a piece of good Hiſtory, for in the ſtories and traditions of theſe things, I doubt not but there is a maſs and mixture of præſtigious vanity and untruth ; yet am not I of their mind utterly, that think all Jewels void of all efficacy ; for doubtleſs as we believe the influences of ſtars , and vertues of medicinal herbs and Roots, ſo tis not diſagreeable to Reaſon, that in theſe glorious creatures the Creatour may have impreſt (beſide their luſtre) ſome other ſecret teſtimonies of his excellent power, which not only for that God vouchſafes here by them to deſcribe the excellency of his Saints, and calls his own bleſſed and beloved ſon by that Name of a precious ſtone , but alſo I am the apter to believe by reaſon of thoſe two places of Scripture which I named before. The 28 of *Exodus*, & the 21 of

of the *Revelation*, to which again I refer your reconsiderations.

Allowing then a possibility for many of these Properties in precious stones, we may reduce all to two Specialties. 1. They do encourage to good. 2. And preservefrom evil, both of sin and punishment; and herein however qualified in themselves, they may surely be of good use for us to make an apt resemblance, and to express the condition of righteous souls: such servants of God as fear him and think upon his name. These are Jewels to the world in example, stirring and provoking others to emulation: shining in the *midst of a crooked and perverse generation*: And these are they that like *Lot* in *Sodom* restrain the vengeance, and overwhelming *storms of fire from Heaven* upon a world of ungodly wretches. These are those blameless souls, who when *Achitophel* and *Haman* are hanged up with all their rotten pollicies and *ragioni di stato*, shall shine, and whose *light* God will make to *break out as the morning, and to rise in obscurity, and their darkness to be as the noon day*, and then they shall be call'd (according to their qualities) *the Repairers of the breach, and Restorers of the paths to dwell in*, *Isay* 58. 12. But the cunning Statesman laughs at this, and shakes his head to think that honesty or Religion should prescribe to such Grandees, and Superintendents of fine but unrighteous Policy; That the Bible, or the Rules, or the grace indeed deriv'd from thence, should afford a way of enabling men in discharge of that Duty which is seen in Governments. *Lucian* he likes, but *Machiavel* admires; those are his Scriptures. Yet let such a man take

the experimental proof of this from secular story. *Seneca* the Jewel of *Neroes* youth, and a braver Defence and Ornament then that so famous Jasper of his, wherein he was pourtrai'd, arm'd compleatly; but his Armour of proof was *Seneca*, preserving him five whole years in a form of Regiment equal to the best of his Predecessors. But his Jewel once thrown away, he fell to all excess of wickedness. Or if a Scripture-story may pass, let him look on that 2 *Chron.* 24. it may serve abundantly for all Examples. *Joas* a yong King, yet *does right in the sight of the Lord*, so long as his Jewel lived; the Text is plain, all the dayes of *Jehojada* the Priest, *ver.* 2. Collections for repair of Gods House, Oblations and Sacrifices renewed; But when this Jewel was call'd for back to Heaven to be treasur'd there at *ver.* 17. come the Princes of *Judah* (no worse) and they crouch & make obeysance to the King; for what? for a change of Religion, and how succeeds it? as they could wish. *For the King hearkened to them, and so they left the house of the Lord God of their fathers, and served groves and Idols.* And as in States and Common-wealths, so in Cities, and Towns, and private Families Gods servants in the due preservation and practice of Piety and Goodness are as means of encouragement to others; so causes also of Restraint from evil of sin, many sins of swearing, whoring, drunkenness, and consequently preventers of Gods judgements for such sins. As *Moses* interpos'd himself as a precious Jewel of excellent vertue in his prayer: and *Aaron* with his fire betwixt the living and the dead, and caused the Destruction to stop there. So no question while just

just men live, the whole Countrey, Town, Family is the better bleſt; and when they dye, God takes them *away from the evil to come.*

So far the bodily part of the Sermon in the explication of this ſecond priviledge of Gods ſervants, *They are his Jewels.* Now to infuſe a ſoul by breaking this ſpeculation into practice, into ſuch uſes as I account the very life of preaching; For our firſt uſeful extraction then is to teach us wherein conſiſts true Honour, Joy, Nobility, Bleſſedneſs. 'Tis not in the endowments of Nature, not in thy large capacity, or faithful memory, ſwift apprehenſion, thy penetration of judgement or facility of Elocution, not in thy height or depth of learning; no, nor in the exerciſe of moral vertue, thy valour or thy bounty, though theſe are Ornaments I wiſh on all my friends: much leſs is it in thy purſe, or clothes, or titles. Not though thou wert a *Joſeph* or a *Mordecay*; to feed in Gold, be dreſt in Purple, ſit next the King, and be call'd his couſin, which are reckoned in *Eſdras* for the prime favours of an earthly Monarch; for alas, all theſe things mayſt thou have, and yet be but a meer worldling, and after devolve to a worſe maſter. Kings may give their favourites, and Popes bequeath their darlings and their Nephues earth and ayr, Title & Territory, and make them Lords of ſo many Parks, Mannors, Honours, Towns, Counties: Yet if but one victorious Army of boyes or Peſants chance to over-run a Kingdom with noiſe of *weapons*, as the Prophet deſcribes it, and *rowling of garments in blood*, what then becomes of all their glory, their Patents and painted wax? If then you ſeek for right enobling,

and to be truly honorable, or if you would be men of good estates indeed, and enjoy certainties and perpetuities, study to be in the favour and protection of the Lord of Hosts; for then however it go for this world, you shall be sure of Eternal blessedness in another, *at that day when he shall make up his Jewels!*

Secondly, a contrary use for all those wretched souls as pride themselves in being none of Gods Elect, that mock at mention of Grace and Godliness, whose language is fully recorded in the second of *Wisdom*, and their Posterity to this day praise their saying, and continue the same frontless impudence. A Race of impious scorners, *Solomons* fools, imagining it the utmost of disgrace that can be stuck upon them, to be call'd or counted Religious, or Lovers of God, a profession fit for a crue of sullen melancholy simpletons. Mean time in what a fearful condition do these Jewels of the Devil live and glory *in their shame* and perdition! for let me speak to some one roaring Leader of this band, and say, who hath bewitcht thee into this Delusion? It may indeed advance thee to some friendships and full tables, that thou art a full swearer, a curious drunkard, or an Eloquent Historian of those sins wherewith thy body bewrayes thy youth to have abounded and yet thou art content to belye thy self in the Relation; and being thus far from remorse, thus given over to a Reprobate mind, thou art not able to conceive the Apostle, where he tells thee, *they are without hope that are without God, and that it is a fearful thing to fall into the hands*; what is it to fall out of the hands of the

the living God? and ſo that he which made thy ſoul, filled it with noble faculties, offers it Grace, and Holineſs, and Purification, ſhould be forced by thy wilful rejection of Grace and Mercy to give over his work, to caſt thee off for ever, that thy ſoul ſhould contract ſo much droſs and defilement; thy works of darkneſs ſo extinguiſh all impreſſions of Light and Beauty, as thy Creator ſhould not, I am ſure will not own thee, but ſay to thy everlaſting horror and aſtoniſhment, *Depart from me, I know no ſuch workers and boaſters of iniquity.*

Thirdly to trie our ſelves; Doſt thou believe that God eſteems thee as a Jewel, purchaſed by Jeſus blood, and that he ſets his heart upon thee? O take heed this be not vanity and mad preſumption! Reflect on what we ſaid laſt of thoſe properties inherent or aſcribed to precions ſtones, and ſhew me firſt thy faith by thy works: What are the vertues and precious operations of thy faith and profeſſion? If thou beeſt of a refined and ſanctified nature, thou wilt be a grace and an honor to thy God; And where is that thy love to his name, thy zeal to his glory? and then is thy life operative upon others, by thy example won to goodneſs; Art thou preciſely carefull and curious to preſerve others, ſpecially thoſe within thy charge from Ignorance, Idleneſs, Prophaneſs, Wantonneſs, Bribery, Drunkenneſs? Or on the contrary, Is thy manner of converſing with men ſcandalous and ignoble, ſinfull and ſhamefull? O remember then, however thou mayeſt have a name to live, thou art but dead, though thou ſeem pure in thy own eyes, or the applauſe of Paraſites; yet thoſe eyes truly

enlightned, would see thy own deformity, that thou art yet in thy sins, and not cleansed from thy wickedness; yet in thy pure, that is, thy impure naturals, and far from being any Partaker of the divine Nature. Consider then our selves by those two properties especially, Solidity and Clearness. First, Are we firm and sound, no counterfeits, constant in the practice as well as profession of Christ? Never worse times then these of late, but never better times for trial: And if our hearts have been preserved unshaken, there is yet a Scrutiny and an Inquest after our Holiness, and Purity, and Clearness; for God will have his Jewels untainted. Our God is of pure and fiery eyes, and no impure thing must tarry in his sight: Come out saith God, and touch no unclean thing, and then you shall be precious in my sight, be my *Sons* and *Daughters*, 2 *Cor.* 6. In those precious stones on *Aarons* breast-plate was engraven Holiness to the Lord; and Gods material Temple so beautified, tipically prescribes what those souls should labor to be which God vouchsafes to make Temples for his holy Spirit. Unclean spirits inhabit wicked souls, but the holy Ghost takes it in despite, is grieved and quencht with our pollutions: and so for God the Father, *the Father of Lights*, he will not endure the deeds of darkness under colour of his service. Pure religion and undefiled even before God the Father, is in a main branch to keep a mans self unspotted of the world, *James* 1. *ult. i. e.* escaping the corruptions which are in the world through lusts. *God is good to Israel, i. e.* to all that are of a clean heart. Indeed a Jewel of God, αληθος τιμιος

hath

hath its honor thence; *vocatus fuit inclytus* is the Paraphraſe, ſo called for its excelling Purity. And ſo laſtly in reference to our bleſſed Lord and Saviour Jeſus Chriſt, that redeemed us to be a peculiar people to himſelf, and like himſelf. *Tiberius* would not ſuffer the image of *Auguſtus* in Ring or Coin to be born into any unſeemly Place; ſo the adopted Sons and Servants of God will be carefull of diſgracing the glorious Image of Chriſt Jeſus, ſealed and imprinted in their ſouls, by admitting ſtains and blemiſhes; but be carefull to abſtain from the leaſt appearance of evil, *and to purifie themſelves, even as he is pure*; becauſe till then he is not throughly enamour'd of his ſpouſe the Church, till her neck be comely with rowes of ſtones, till ſhe be as the Roſe and Lilly, all fair, and no ſpot in her.

Yet all this is ſpoken, and muſt be taken with the Apoſtles Caution and Reſtriction, not as if any had, or ever could attain perfection here: No, they reckon a number of infirmities that the moſt precious Jewels are ſubject to. There is *Fumus & Umbra*, *Nubecula*, *Scabrities*, *Capillus*, *Sal*, *Punctum*, *Scobes*, *Plumbago*, *Ferrugo*, *Rubigo*, *Vomica*, which diſtain the pureſt ſtones; So in the choiceſt of Gods people, in the rareſt veſſels of his honor prepared unto Glory, remain thoſe Reliques, like Clouds and Ices. They have all their grains, and ſpots, *& Delicta quotidianæ incurſionis*; and St. *Auſtin* ſpeaking of the Churches brightneſs and perfection, adds —— *Ad hoc Electa, non ut jam ſit talis, ſed ut ad hoc paretur.* Their goodneſs may be true, becauſe unfeigned, but not altogether fair, ſave only by compariſon. So hath ſin

poiſoned

poiſoned the fountain, and ſuch a phyſical and real influence it hath on all mans habits and actions. And if the eſtate of the beſt and pureſt be no better, what ſhall we boaſt our ſelves, who as they ſay of *Northern Jewels*, that they are of a vicious ſoftneſs, and will not endure the file? ſo certainly in reſpect of the primitive Chriſtians, when the Church was a true heaven upon earth, we are as far from the brightneſs and miracles of their works, as from their firm and miraculous faith. It remains that we encourage our ſelves, and ſtir up the Grace of God that is in us; and though we cannot approve our ſelves in a perfection to a perfect God, in whoſe eyes the moon ſhines not, (ſaith *Job*) and the ſtars are impure, yet if we be but vigilant to dreſs the paradiſe of our ſouls, and keep out the Tempter, preſerving our breaſt as a garden encloſed, and a fountain ſealed up; if we but earneſtly contend for the faith once delivered to the Saints, and labor to ſhake off the ſin that cleaves ſo faſt unto our nature, if we run and preſs to the mark, and ſtrive to purifie our ſelves from all filthineſs of fleſh and ſpirit, and to grow up into full holineſs; ſuch is then the manifold Grace, and Goodneſs, and tender mercy of our gracious God, that he not only aſſiſts, but accepts of our weak endeavors and approaches, ſo far as to impute the very Act of cleanſing and obtaining pardon too, to ſuch a frail condition and contention. We do not, we dare not ſay with *Bellarmine de purg. lib.2. cap.* 10. it pleaſes Chriſt to joyn our ſatisfactions with his own; but by our complying under the hand of God, and intention and love to work according to the influx of divine

Grace

Grace, we do by his indulgence impetrate for thoſe ſins, for which we can never make compenſation. And as the Scripture enforms us of a cleanſing by Redemption, and Remiſſion through the blood of our bleſſed Saviour, and a ſecond by application of that blood, and a third by infuſed Regeneration; ſo there is a fourth of mortifying and repreſsing of Concupiſcence, ſubjecting to the Regiment of Grace, and alſo in renouncing and expelling ſin by the contrary Acts of vertue and obedience of faith, and works of Light expelling Darkneſs; wherefore the Apoſtle ſaith, *All that have this hope in them, have purged themſelves even as he is pure*; And again, *You have purified your ſouls by obedience to the Truth, through the Spirit*, 1 *Pet.*2.22. Here then for a cloſe, fals in fitly that exhortation of *Zophar* in *Job* 11.14. *If iniquity be in thy hand, put it far away, and let not wickedneſs dwell in thy Tabernacles; for then ſhalt thou lift up thy face without ſpot, yea, thou ſhalt be ſtedfaſt, and not fear; thine age ſhall be clearer then the noon-day; thou ſhalt ſhine forth, and be as the morning*: But all this is ſtill upon that condition in *verſe* 13. which is, *If thou prepare thy heart, and ſtretch forth thy hands towards him*; which puts us in mind of Invocation, and the uſe of Prayer for Gods aſſiſtance. For as it is with Pearls according to the dew which it receives from Heaven in quantity and quality, ſo doth the ſhelfiſh breed her Pearl; and after the Meaſure, and Showr, and Proportion, and Inſtilment of divine Grace, which our ſouls drink in, we increaſe and grow in Purity and Sanctification, and therefore we ſhould put this into our hourly Letany, as the woman

man in the Gospel; *John* 4. *Lord evermore give us of this water*: We know Lord in our selves there is no more goodness then in the mass of mankind; in the rest of our fellow dust and pebbles, but that thou by thy powerfull Grace and holy Spirit art pleased to drop, and pierce, and work upon us, and purge away our dross, and make us thy blessed work-manship, created in Christ Jesus unto good works; we have nothing, can have nothing from our mixture or specifique forms, or power of those materials whereof we consist; and therefore to that end we may work, Do thou first work thy Will on us, instruct, inform, inlighten us; cause thy face to shine upon us, and so quicken our dull and earth-affecting souls, that they may conceive an heavenly fire, and ardent affection, and intention, by working together with thy Grace, and so causing us in the end to work out our own salvation through Jesus Christ, to whom, *&c.*

S. D. G.

THE

THE THIRD SERMON.

At *Oatlands.*

MALAC. 3. 17.

And they ſhall be mine, ſayes the Lord of Hoſts, in that day when I make up my Jewels.

THis Text at firſt and ſecond opening afforded us a double priviledge of Gods people in reference to their owner, ſtiled here by his high and ſtately Title of *Dominus Exercituum*; Firſt, *They are his own, his peculiar*; and then *they are his Jewels.* In handling the firſt Priviledge, I endeavoured to diſcover a Mine of Conſolation even in this; and drew certain Materials from this Mine; namely, the radiant mingle of Light and joy

joy discernable in a Christians Profession, Disposition, Conversation. Secondly, the Connexion and Combination of Graces and Mercies from God observable in this Text, pitcht like a Tabernacle with Curtains and Coverings, with Loops and taches of comfort coupled one to another in Conjunctions. And thirdly, the Expansion and Dilatation thereof over all Adversity: & then the conserve & Complication of all our comfort in our great Protector, who is *Dominus Exercituum*. And lastly, I set on the Crown and consummation of all Consolation in Christ Jesus. In our Discourse upon the second priviledge of Gods servants, in being his Jewels, was shewn in what respects especially this Metaphor is maintained; and in what qualities the resemblance chiefly is most clear and useful to us. All which being done, that which is left us now to do, is a Retrospect and a Prospect: to look back first to the very Groundwork and Foundation whereon God layes this whole pile of Comfort, which will be found to be nothing but his holy fear; and then we are the more chearfully to look and go forward with the end of our Text and the end of our Faith and Hope and Prayers; that in the work of God upon our bodies and souls in those several dayes wherein he promises and will perform *this making up of his Jewels*; which dayes are four. First, the Day of punishing the ungodly. Secondly, the Day of powerful preaching the Word; then the Day of Death; and last, the Day of the last Judgement,

Our first business (and it is indeed the main business) is to look to our Foundation. *Other foundation can no man lay, but what is laid*, saith St. *Paul*, that

that is, *Christ Jesus*. Thats most sure, but so is this also, *that every one which calls on the Name of the Lord must depart from iniquity*: and this again as sure as the rest, that without instruction and divine wisdom no man is able to do that; and then the only way to that wisdom is This Foundation of Fear, *The fear of the Lord is the Beginning of Wisdom*. And there God begins here, and we must follow his method. Look back into the former words, and you shall find the qualification of his servants. Those that he allows for his, and will one day reserve as *his jewels*, are *they* that in perilous and corrupt times do *fear before him, and think upon his name*: *They*, there is an Emphasis to be placed on them. *They*, and none but *they shall be mine*. Three things we may touch in this observation: First, God requires this qualification. Secondly, we are to enquire after it in our selves. Thirdly, to comfort our selves in Gods Grace and Mercy in this Appropriation, that both this Amulet is tyed to a mans own bosome, and also all consolation in God grounded upon his Fear.

First, God will have such as are capable of this Description here: no talk of comfort without this qualification; when St. *Peter* sayes, *God is no accepter of persons*, *Act.* 10. 34. that word is but a regarder of Faces, and refers only to that distinction which he had newly learnt of God, to be no longer an imbarment, *a Wall of partition*, that is the difference of Jew and Gentile. A Jew was now of no more advantage, no better accepted then any other nation: but in the next verse, he assures himself, and his hearers, and us, and all: that ὁ φοβούμενος, He that fears

fears God, is αὐτῷ δικαιος, Thats the man, by way of Excellency. That man that fears him, shall not need to fear his being accepted of him, and so God is an accepter of persons: a curious Decipherer, an exact culler out of such as shall be his servants, takes no mans word: *Veneris commendat epistola Marti*, —— thats usual among men; a great mans or a great womans letter; and we esteem it of weight, that poor addition of a proper, of an handsom man: *But God sees not as man sees*, sayes *Samuel* at the sight of many proper men; *looks not on the outward appearance*; but what we ballance least, is of most value with him. Honesty, Religion, an heart indued with a holy fear of God. And then though it is said *his thoughts are not as mans thoughts*, yet he tells us here, that man only that finds God in his own heart, is *a man after Gods own heart*: and he that so thinks upon Gods name, God will so think upon him, that he will hear him, hearken to him, and set him down in the Book of his Remembrance, in the former *verse*; and in this *verse* of my Text, he *will own him, make him up* one day *for his jewel*, and *spare him as a man spares his own son* that serves him. So that all this cry and trail of Blessings before, and in, and after the text, depend upon, they belong to, and listen after that which is past, of Fear and Devotion. For it were not fit that any person unqualified should have so large, so excellent a portion as this, which embraces, which contains all that the soul can receive here or hereafter; For God changes not their tenure, not his very term of *mine*, at that last, and dreadful, and joyful day of Judgement. But then it shall be made evident in the eys

and

and a truth enforced upon the hearts of all such souffers at Religion as are mentioned in *cap.* 1. *ver.* 13. The wisdom of all such prophane contemners of Devotion, as say it is in vain to serve God, and *what profit*, &c. at *ver.* 14. *shall be blasted and confounded, and then you shall discern*, sayes the 18. *ver.* then you shall find a difference betwixt the Righteous and the wicked, *between him that serves God and him that serves him not.* But in mean time those glorious and these gracious *Speranda & fruenda* are all incorporate in these *Agenda* here. God will have such a field for his seed, such trees to graft upon, such Materials to raise his Temple. Otherwise as no earthly Prince how gracious soever will hear and hearken to, and put such a servant down in *his book of Remembrance* as shall apparently forget his duty to him: so God hath testified abundantly that on *Israels* defection, he will neglect his own Property & Propriety, his own choice of his chosen *Israel*, & *they*, even *They* shall be the generation of his *wrath*, *Ier* 7.29. liable to that fierce wrath of that God *who is a consuming fire*, & a generation of his wrath, fuel of his wrath, till their end here, and of his endless wrath hereafter. As it is one way upon Repentance he *blots out all their sins from his Remembrance*, so from *his Remembrance*, *he blots out all the Promises of this book* upon their contempt; Forgets then what he had said of his *first-born*, and *rebuking even kings for their sakes*, his dear Child for whom his bowels were troubled; the *Signet on his hand*, *tender as the apple of his eye*; *heires by Promise*; *All*, all evacuated; because all *sub conditione*, of applying their

hearts to the Covenant: and that Covenant is here eſtabliſht and renewed with us in theſe terms *of fearing the Lord, and thinking on his Name.* This is our firſt particular in this Foundation of comfort to look to our qualification, becauſe God admits none but of this temper. The ſecond by way of application to every ſingle breſt, is to ſearch and examine our ſelves whether we have this bleſſed *Fear*, and holy thoughtfulneſs; and ſo can thence fairly argue and prove our own being *Gods* own, our peculiar priviledge of being *Gods peculiar*. For firſt this may be known; for the Spirit of God is not in his ſervants, ſpiritual men, as the foul ſpirit by poſſeſſion or obſeſſion in a Pythoniſſe, or ſuch as are his ſenſleſs utenſils, and perceive not the power that tranſports them, feel not the operation of their Mover: and thence it is that we have ſo frequent Monitories, (which were vain and uſeleſs if it could not be done) of *prove your ſelves, try the ſpirits, know you not that Chriſt is in you except ye be Reprobates?* And indeed though a man will find, or fain to find a Dictamny, a medicine made of wine, and noiſe and company to throw off the Arrow; and ſome men think it *probatum* that there is (in this ſenſe) a ſword-cure, that is, there is an eaſie way to heal up any wound that the ſword of the Spirit, the word of God in the Miniſtry of his ſervant can make; it is but fleighting the Preacher, or allowing him for a blunt or bold fellow; and the Sermon a dull or a dry piece; yet ſuch a man knows he does but diſſemble in all this, *and withold the truth of God in unrighteouſneſs*, bemiſting and darkening his own conſcience,

conſcience, or elſe that *Caſſandra*, that Prophet in his own boſom, (if ſhe might be heard) would make him wiſer: teach him better and clearer, then the moſt illuſtrious Divines, that is the beſt, that is the plaineſt Teachers. For that incorrupt and incorruptible Judge is joyn'd in Commiſſion with the Holy Ghoſt *to lead us into all Truth*; and to bring all ſuch, that is, all needful truth to our remembrance. The *Spirit of God bears witneſs, but it is with our ſpirit*, and ſo enables us to pronounce ſentence of ſelf-clearing, or ſelf-condemnation. When therefore I dare knock at that privy Chamber door, at that cloſet, and dare ask that queſtion, Am I a Divine Royaliſt, a true Deiliſt, a godly Chriſtian? One of Gods peculiar? where then is my fear, my thinking on his Name? Do I ſerve the Lord with fear, and rejoyce before him with reverence? Do I indeed as one of his Royal Prieſthood preſent my body and ſoul, and all their children, all their offſpring, the actions of my hands, and the Imaginations of my heart and projects of my brain *as a lively ſacrifice* unto my God? Does my juſtice and honeſty, my chaſtity and ſobriety (for even theſe may riſe from corrupt ſprings) flow from this only conſideration? Is the bottom of my conceited happineſs any better then a ſick mans dream, or mad mans boiling fancy? Do I indeed feel my confidence grounded on a modeſt, a tender and reverential fear? Does the Larum, the remembrance of this ſtrike louder and faſter in my breſt then all Satans temptations? with *memento Philippe, Henrice, Carole*; not that thou art but a man, but that thou

art no mans man, nor no womans man, nor no devils man taken captive to do his Will: This I muſt thus enquire, and this when I thus know, then I muſt reſolve with *Joſhua*, Let others do what they will; *I and my houſe*, at the leaſt, I and my heart, and all that is within me *will ſerve the Lord*. Shall ſuch a man as I that profeſs Chriſt and his Goſpel, *ſhall I flie* ſaith one? *Can I do this wickedneſs, and ſin againſt God?* Shall I take the members of Chriſt, and make them the members of an harlot? ſaith another of Gods fearfull and faithfull ſervants; God forbid: Do I profeſs to ſerve that Lord of Hoſts, who keeps a book of Remembrance, whoſe eye is ever zenith,, and ſo pure, that no iniquity can tarry in his ſight, and ſhall I not paſs the time of my dwelling here in fear of his moſt bleſſed name? And do we, can we think then, nay do they, or can they, (ſay what they will) can they indeed think in good earneſt, can they believe themſelves to be Gods peculiar people, and ſuch a Prieſt-hood and choſen People, as Chriſt ſhed his precious blood to purchaſe, who though they dare not but fear men, and tremble at the ſound of ſome great name on earth, yet have no true fear of God before their eyes; ſuch as dare curſe, ſwear, pollute and blaſpheme that very name, in which both we and they profeſs to look for both Protection and Salvation!

Thirdly, Our third and laſt particular in this obſervation about the Ground-work of all our comforts bottom'd on our fear of God, is the joy and bleſſing the Grace and Mercy, & tender indulgence of God unto us in this Appropriation, that God vouchſafes

vouchsafes to tie this cordial joy fast to each single-hearted Christian, & so admits him under this signet to be of his cabinet Council in the inward Testimony of his Spirit, assuring him & his spirit that he is the Lords own, that so the Joy of his faithfull servants may (as himself hath spoken it) be full, and that not by rejoycing in another, but by finding and feeling the Ground and Principles of true Joy and Confidence in themselves. For I am not therefore honest or valiant, because some credulous brethren, or some brethren of the Sword repute me so, and would so give it under their hands: No, I pass not for yours, or any *mans Judgement* (saith St. *Paul*) a silly fame is that, into which a man is voted, or for which he hath a Testimonial or Certificat. I know saith he, *in whom I have believed*; and so every just and justified man lives by his own faith, as well as he lives by that very bread which himself eats. It is no trusting to Salvation implicite, if I pin my soul to that great name of the Catholique Church, and know no meaning of it, but only him that calls himself the Head of it, when he can be scarce, or but at most a corrupt member; or if I make a Pope of that poor private Priest that creeps in at my window. If I freely resign my soul to him, and say I must confide in you, for so millions profess and boast themselves to do; Can I tell whether this *Romist* will cary it to Heaven or Hell, or neither in haste, but make it stay in purgatory (as some souls they tell me must do) till the day of Judgement? I cannot relish that dependance on any mans infallibility; for if I could be certain of their high

Priests election, that all things therein had been rightly and canonically performed, which is very difficult, if not impossible; yet for his low Priest, whom he sends to me, and who for his own food and maintenance, brings me the Sacraments of Penance and the wafer-god to be assured of his intention; (on which they teach the very essence of all Popish devotion depends) they must acquaint me how I shall be a Searcher of hearts, which God hath reserved only to himself; and therefore assuredly as som: Papists have openly jeared the pretended infallibility of their Father; so no doubt but his white sons the *Jesuits*, like the Latine Augurs do laugh when they meet in secret, at the open gullage of the world, willing to mistake their infamous mother for the very Catholique Church in the Apostles Creed; and yet our own Ladies in stead of Preserves from St *Austins* boxes of *Præscriptum Legis & Prædicta Prophetarum*, which are soundly mingled with this holy fear in the Text, are content to swallow their conserves of implicite faith and blind obedience, and comfort their hearts with the cold consideration of an Indulgence, when yet the blessed and the blasting, the cordial and yet confounding Truth of God in this ponit hath wrung (after a thousand wranglings) that plain confession from a learned, but a bitter and violent Papist, that the Church by her Ministerie and Magisterie received of God doth cause us to believe: yet for all that, the very Reason wherefore we believe, is not the Church, but God speaking in us: This is *Stapleton* in his third book of the Authority of the Scripture, *cap.* 12.

cap. 12. And indeed when all is ſaid and done, nothing but the Teſtimony of Gods own Holy Spirit is ever able to miniſter true conſolation in believing. *The God of peace it is* that fils us with all peace and joy in believing, if we belive St. *Paul* to the *Romans, cap.* 15. *verſe* 13. But this is not meant of any private whiſper or *Enthuſiaſm*, (which is deceitfull) but of the ſpirits Teſtimony, joyned to his Holy Word in the clear evidence thereof, aſſuring our ſpirit that God is become our Salvation: and I come to feel and know this of a certainty by Gods Power made perfect in my weakneſs, which I diſcern in finding his Holy fear rooted in my heart, and ſo fixt, that no ſtout words of prophane, nor incurſions, nor invaſions, nor ſeas of overwhelming Corruptions in the examples of godleſs men about me can prevail over me to abandon my Religion, which is bottomed on my holy fear, and reverend thinking on his bleſſed Name.

For (as I have ſaid) the mercy of our indulgent Father appears not only in tying this amulet to our own boſom, that every man is ſav'd by his own faith, and not another mans, bnt alſo in the manner of this ancorage; 'Tis his ſpecial Grace that my being Gods own is made deſcernable in the Light imparted to my own ſoul from his Word and Spirit, whereby I perceive the Covenant ſealed betwixt God and me in Chriſt Jeſus. But this is more wonderfull mercy ſtill, that my aſſurance and modeſt infallibility of ſalvation is faſtened by his Almighty Power, and ſo ſurely faſtened to ſo ſlender a cordage, ſo weak, and tender, and bruiſed reeds as my

Faith and fear are: for these two are to our purpose terms convertible. This fear in my Text hath Gold and Treasure in it, and contains the precious nature of faith too, and discovers the same Efficacy and Properties of lively faith: so that he who possesses, or is bereft of it, is so of God himself; See for this, *Jer.* 2. 19. *This is an evil and bitter thing that thou hast forsaken the Lord thy God, and that my fear is not in thee*, saith the Lord God of Hosts; So he puts Fear for our whole Religion. So rare a Builder is that Lord of Heaven, that as he made the Heavens themselves, and the earth of nothing, and hung saith *Job*, the earth in the midst of the air upon just nothing: So in this mighty work of Grace, when I am afraid of not being fast enough, his goodness makes that very fear the means of fastning and confirmation, and anchors my assurance to my fear. Behold the unsearchable and unspeakable riches of his mercy in this, that he forsakes not man therefore, because he finds not in flesh and blood the Purity of Angels, but as its said to *Levi*, *Mal.* 2. 5. *My Covenant was with him of life and Peace*, (and Life and Peace include all Blessings) *and I gave them to him*; *For what?* Observe it well; The free Grace of God in this exchange. I gave them to him, *for the fear wherewith he feared me*, and was afraid before my name: and just such is the Appliance here of all this consolation; for God hears and hearkens at *verse* 16. and a book of Remembrance is written before him; for whom now all this, and for what? *For them that feared the Lord, and thought upon his name; and they shall be mine, for that*

I will love them for that inward teſtimony and qualification, and that inward Teſtimony and Qualification *ſhall aſſure them of my love.* Is not this enough to make every one of us ſay, at parting hence, Well! *I ſhall think the better of the fear of God as long as I live, for this Sermon*: Do ſo in the name of God, and take this further reſolution with us; Never to liſten to the harſh and cruel doctrine of the *Remiſſo*, (which a man would think, were enough to throw down all the reſt of their building in unſtable ſoules; if thoſe ſouls would but ſeriouſly ſtay to think upon it; if they would not like unclean beaſts, ſtill ſwallow, and never chew the cud; and yet ſince it is fallen from them, they muſt, their Prieſts muſt by the oath *ex officio*, all deſperately maintain it, as if they were told openly by one of their own Doctors at the Council of *Trent*) and that is this, That God will never be ſo aſſured, never ſo contracted and eſpouſed to believers hearts in everlaſting love, but even after all their Merits, and Satisfactions, and Penances, and Pilgrimages, and Supererogations too, (Is it not ſtrange? conſidering how wide they open their Ark at firſt, and aſſure all clean and unclean beaſts that will come in of never periſhing;) Nay after all Pardons under the ſwelling ſeal, and all plenary Indulgences (Is it not a miſerable caſe?) The wretched fluctuating Penitent after ablution, extream Unction, Abſolution, and all muſt be content to die in diſcontent, and fall with horror and perplexity of Conſcience, and all his comfort in a little faint hope, that it is not wholly impoſſible for him

him to get through long, and dreadfull purging flames at length to the joyes of heaven. But let us in Gods name ſtill continue to repoſe our ſouls on Chriſt, and reſting on this ground of comfort, in this appropriation, we ſhall find no reaſon to conceive hardly of him who is the *Father of Mercies, and God of all conſolation*, or impute a rigidneſs and tetrical ſowerneſs, or rather a tyrannous enwrapping us in inevitable damnation. To admit no ſuch jealouſies, and fears, and ſuſpitions of our Lord here, but wiſely learn to compound, and keep cloſe in conjunction that which God hath mixt and and put together: That is, a rejoycing in the Lord with trembling, a worſhip joined with godly fear, *and joy in the holy Ghoſt*; and ſo we may return from his ſervice as the women returned from his Sepulchre with fear and great joy.

PART

PART 2.

WE are come to our ſecond part, the *Proſpect*, the day of our deliverance, and making up amongſt Gods Jewels; which day is fore-fold, 1. The day of puniſhing the ungodly, ſuch a day as ſome think is deſcribed here at *cap.* 4. 1. In ſuch burning days the trial ſhall be made, and then God will reſolve this ſcruple here at *verſe* 17. twixt them that ſerve him, and ſuch as ſerve him not; and his Jewels in that day he will ſave: ſpare as a man ſpares his own ſon, as men incline to favour their peculiar, and their Jewels and Treaſure above all their ſtuff of leſs value, as men in danger of ſhipwrack, reſerve a Jewel, though forced to unlade the ſhip of all her other burden; or as they catch away in times of war, or fire, or thieves, ſome precious thing above all other goods. And this renews the former conſolation, that to theſe Saints which excel in vertue, theſe precious Jewels, whoſe faith is precious, faſtned on the moſt precious blood of Chriſt, belong all thoſe precious Promiſes of compaſſing, hiding, embracing, covering, relieving, defending, comforting, ſetting his eye, heart, ſoul upon them; of opening his ears and hearkning to their cries; of drawing near, helping, reſpecting, aſſiſting, eſtabliſhing, bleſſing, delivering by Protection, Exaltation, Coronation: and this no empty, but a real comfort including all time. *He hath, and doth, and will deliver us*, ſaith St. *Paul*. He hath done it to his

ſervants

ſervants in the evil day, in all their evil days of ſorrow, Sickneſs, War, Plague, Famine, Priſon, Deluge of waters, or of ungodlineſs: So *Noah* was boxed up in his ark, riding on his horſe of wood over all the ſurges that devoured the world of the ungodly. So in the time of *Ahab*, and in the time of Queen *Mary* in our own land, when the waves of perſecution rouled high, and raged horribly, God reſerved many Prophets in a cave by means of *Obadiah*, and many thouſands that bowed not the knee to *Baal*, or were won to crouch to the Romiſh ſuperſtition, or ſhrink from the Reformed Religion. This is the mercy of God, that when ſometimes the wicked are ſwept away, as the houſe of a Spider, when the arrow flies by day, and terror by night, then comes out the Indulgence and Diſpenſation, *Touch not mine Anointed; a thouſand ſhall fall before thee, and ten thouſand at thy right hand, Pſalm* 91. 7. Or if God do not ever in publique calamity give his own a temporal deliverance, for ——— *Cadit & Ripheus*, yet he promiſes to redeem their ſoul from deceit and violence, *and precious ſhall their death be in his ſight? Pſalm* 72. 14.

Secondly. The day of making up theſe Jewels is underſtood by ſome, of the time of powerfull preaching of the Goſpel, principally when Chriſt himſelf and his fore-runner the Baptiſt entered on the office of converting the world: ſo much alſo is intended here of that *Sun of Righteouſneſs, riſing with healing in his wings, & his day-ſtar coming in the Spirit of Eliah, cap.* 4. 2. And we find indeed the time of

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our Saviour called the time of Reformation; & ſurely by that powerable Inſtrument of his Word it is that his Jewels are made up. *John* prepared the *Way*, and cleanſed the people by baptiſm to repentance; Chriſt wrought up many by himſelf, more by his Apoſtles after; St. *Peter* at one Sermon three thouſand, at another five thouſand ſouls: And in that time of our Saviour, thoſe Jewels were made bright, and manifeſt even to their Deſpiſers: See *Anna*, *Elizabath*, *Zachary*, *Simeon*, whom the curious *Phariſees* reckoned among the baſe vulgar that knew not the Law; but they then were known for Jewels, and the other for a generation of Vipers. Thus when the World in the Wiſdom thereof knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe, and to make what the world accouuts weakneſs, his Power to ſalvation: For to this is aſcribed firſt the birth and breeding of theſe Jewels; For to which of the Angels ſaid God at any time, *This day I have begotten thee?* But as that ſpeech hath a natural Interpretation of Chriſt our elder Brother; ſo applyed to us in a ſupernatural, *Of his own Will begat he us by the Word of Truth*, *Jam.* 1. 18. which is therefore ſtil'd *the uncorruptible ſeed*, 1 *Pet.* 2. 12. God makes thee (as he made this *All*) a work of power, but in recreating, in producing Light of Chriſtianity, uſes his Word and Wiſdom to give thee form: ſo in the New Teſtament his Word precedes his Miracles; and the Donative to the Apoſtles firſt was, *Fieri Vehicula ſcientiæ*, ſuch as enliven the Receivers; *For man lives not by bread only*; and for this cauſe, the

Saint?

Saints are called *living ſtones*, built on the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf the chief *Corner-ſtone*. Again, The word as it breeds and gives life, ſo Light, Grace and Luſtre. We cannot with the waxen wings of ſenſe or reaſon flie up to the Deity, not as revealed in Chriſt; and ripeneſs, and perfection, and rectifying of meer Reaſon gains us nothing: It loſes rather, and builds downward, diſcloſing the earthly Globe, and ſhutting up Heaven: Only God is able by the power of his word to take hold of our ſouls, and like ſo many keyes apply the graces of Faith, and Hope, and Love to the wards of prepared rational Nature: For the Grace of our Lord Jeſus Chriſt is that which by original Purity, and perfect obedience, and ſatisfaction in his death he hath acquired to and for all his members. But the noble Inſtrument to work that Grace a way into our ſouls, is the declaration of his Goſpel in uſe and Miniſtry of his Word. Yea the Scripture informs us of Illumination by this ſame means in the very Angels, *Eph.* 3. But the pureſt Saints are all in darkneſs till this flaming light be held from heaven; no previous diſpoſition in the ſoul, no Platonick Recordation would ever bring us to the leaſt glympſe of ſalvation, were it not for this dew of Grace, which from the Word we drink into our underſtanding, and thereby direct our Wills, and even in their imaginations find it powerfull againſt all thoſe ſtarts and exorbitancies, reducing and bringing into Captivity every thought to the obedience of Chriſt Jeſus. For as health is the abſence of ſickneſs, and ſerenity nothing but

the avoidance of clouds and ſhadows; ſo the Word, where it comes, hath an innate and genuine property to diſpel ſin, like *Davids* harp, driving out *Sauls* devil. You are clean (ſaith our Saviour) *propter Sermonem*, by reaſon of the Word; therefore reſembled to rain, medicines, fonntains. Such an eager and piercing operation, and oppoſition as it penetrates the cloſeſt ſin, and is a Diſcerner of the thoughts and intents of the heart; ſo *Magdalens* whoredom and neſt of Devils diſlodged; *Zacheus* ſwoln to a Camels groſſeneſs, abated to the ſmalneſs of a thred, fit to be drawn through the eye of a Needle, fit to enter into the kingdom of Heaven; with this was *Lydia's* heart opened; all other appliances but charms, or holy water. This mighty word of ſtones able *to raiſe up children unto Abraham*; this the double edged *ſword* of the *ſpirit*; this the fire, and the hammer, and file to frame and work out Gods Jewels from the rough, till piece by piece God thereby hath removed thoſe ruines which through *Adams* fall, oppreſt all humane nature, and hid away the primitive beauty and perfection of our ſouls. Laſtly, 'Tis this that tranſforms from Prophaneſs, Rebellion, Hypocriſie, and purges the moſt diſſolute: *Wherewith ſhall a young man reform?* of all other the moſt difficult; *by taking heed according to thy Word*; and then this Word it is which adorns, and teaches how to hang about the neck and ears of Gods holy ones, all thoſe ſhinning graces of precious Faith, and Hope, and Charity, and Meekndſs, and Heavenly-Mindedneſs, *&c.*

And

And therefore in our paſſage, are we not to take notice of this? I ſay, we both Preachers and people; we firſt as Jewellers, to ſever the precious from the vile; if ſpeak, to ſpeak as the words of God, and yet to furniſh themſelves with all helps of learning; the better to inſinuate by Similes and riches of diſcourſe, and ſo to raiſe the imagination, and fill the underſtandings of their hearers: but above all, it points directly at the curioſity of our pains and carefull induſtry, to be work-men, needing not to be aſhamed. They muſt be work-men indeed that deal with Jewels, ſpecially with cuting them to the life and perfect beauty, and faſhioning them in all their points, *that the man of God may be perfect, lacking nothing*. Alas! if the unprofitable ſervant be caſt out, what ſhall become of the Malignant, the Covetous, the Proud, the Luxurious? How are we then to think of that triple charge of *Paſce*, of *Jacobs* enduring froſt and heat, of the ſhepheards keeping watch by night, and then of *Leo Rugiens*, to devour both Paſtor and Flock? And how are they able to reſiſt, if we aſſiſt not, unleſs we exhort, rebuke, exhort and miniſter a word of conſolation to every ſoul that is weary? and then the people to be ſwift to hear. How precious is the treaſure we bring, though in earthen veſſels! Is it not the Word of God we bring and offer you? To mens words we owe temporary belief, (*if* they ſpeak wiſely) and a Reſignation of our Judgements, till we hear them out. But to the Word of *God*, which is diffuſed into a Sermon, (or elſe woe to him that makes it) we owe an abſolute Re-

ſignation

ſignation and perpetual captivity. Take heed then of contempt or wanton ranging after an heap of ſuch Teachers as are after our own luſts, leſt we cauſe God to withold this bread from Heaven, and endanger the famiſhing of our ſouls! Let *England* remember the error of the Jewiſh Church once the Jewel and peculiar of the Lord of Hoſts, the defection of the *Romiſh*, the Degeneration, and then the demolition and abolition of *Antioch*, *Epheſus*, *Corinth*; and many others: O think in time (for we draw very near it) of this peoples ſin here at the twelfth and thirteenth verſes, *They held the Table of the Lord contemptible, and ſnuffed at it, perchance reſpecting the gorgeous Idols of the Gentiles:* In the ſame corrupt affection as many carnal Goſpellers not aſhamed to let men hear their wiſhes for the ſtately and triumphant ſhews again of *Maſſe*, *Dirges*, Proceſſions, Pilgrimages. God hath bleſt the Land and Church, even to the ſtupor and envy of our Neighbours, with abundance of the Goſpel of peace, and the bleſſing of God in his Ordinance, and with many curious and exact work-men, Jewelers of ſouls; and will we not bleſs the Lord, praiſe him and magnifie him for ever? Will we not prize this unſearchable Riches of Chriſt? Shall we rather ſtrive to quench, and do deſpite to the Spirit of his Grace by deſpiſing Prophecying, and like Swine and Dogs trample upon, and turning again rend and tear ſuch as pour theſe precious Pearls before us; ſtoning them that are ſent unto us, with hard and bitter cenſures? If the miniſtration of the Law was glorious, what is that of the Goſpel?

Examine it; Is it not the Power and Wisdom of God? and in the Administration of the Sacrament, is not the bread we break the communion of the body, and the cup we reach out into you from God, the communion of the blood of Jesus? Are not the offices of the Church, such as distinguish us from Dogs and Infidels? Let me then first creep a little into mount *Ebal*, and bitterly curse all those thas have evil will at *Sion*, and then flie into *Gerizim*, and cheerfully bless with blessings of the right hand; Praise, and Honor, and Salvation upon the heads of all those Christian Kings, Princes and people of all conditions, who in their several places seek the advancement of the Truth of God, and the encouragement of his faithfull servants; while their own hearts strike them with the conscience and guilt of maliciousness, and propenseness to Idolatry, or schismatick Innovations, that dare not say *Amen*.

3. We come briefly to the third day, (to which we must all come) the day of death; when Gods own having past the fervor of youth, and clean escaped the flesh, and worlds contagions, and the fiery darts of Satan, having in short done what they came for, they descend into the grave with their bodies, like a rick of corn into the Barn in due season, and their spirits return to God that gave them, when even death is to them precious, as well for rest and security, as for that new Newness of life which then begins in death, clearing to them that whereof *Euripides* doubted, whether to die were indeed to live; and contrary; for so St. *Paul* determines it,

Christ

Christ is to me life, and death is to me advantage, and therefore desired he this day of his dissolution, wherein he might be more perfectly united to his Jesus. For these his holy Jewels are never so well set, as when inset in the joy and Glory of their Lord and Master, which makes that in such souls, even the approaching towards death, fils and purifies with high and heavenly apprehensions: as it is in natural motions, nearer still to the center, or as in Diggers in a Myne, who work most earnestly, when near the Treasure. But if it happen that any of these Jewels be so far dignified as his Lord accepts his life in sacrifice by Martyrdome consummate, in sealing the Truth of Jesus with his blood, how doth this add fresh ornament and addition of honor to these Servants of God? as came to pass with that Protomartyr St. *Stephen*, first made up a Jewel after his Master; those stones the Persecutors threw, surrounding his head as a precious Crown of Glory: However they are all that die in the Lord enfranchised from those chains of corruption, which abide the best alive; for we dare not boast our Saints as *Bellarmine* doth *Gouraga*, or his Fellow doth *Phil. Nerius*, who was fain to pray God to depart from him, and draw back his mind from heavenly things. No, we have learnt another way of humble acknowledgement from St. *Paul*, *I know that in me*, that is, in my flesh *dwels no good thing*; and St. *James*, *In many things, we sin all*, and the day of absolute absolution from sin is not till this day of dissolution, wherein these Jewels by death come to take possession of everlasting life.

4. The last, is the last of dayes, *Novissimus*, and the day of Renovation, which none but the ancient of days can know, and of which also there is a mixt mention in the beginning of this fourth chapter, *The day of the Lord comes as a furnace.* and *Rev.* 6. *The great day of his wrath, called the day of the Lord Jesus, and the day when God shall judge the secrets of men by Jesus Christ.* Rom. 16. *The first day we spake on, the day of affliction, and the last we spake on, the day of death*, do roule up sometime all together: It befals alike (saith the Preacher) to the clean and unclean, to him that swears, and to him that fears an oath; and for the second, the day of powerfull preaching the word, *Hypocrites* elude it: *The devil can transform himself into an Angel of Light*, and his zanies may make a fair shew in the flesh, saith the Scripture. But at this great day shall be a real Partition of Sheep and Goats, of Wheat and Tares, which yet flock and grow together; then he will gather his elect from the four winds, and declare his mighty Power in glorifying both their souls and bodies, both the Jewel and the Cabinet; both which, at that revealing of the Son of God (when he appears) shall also appear with him in glory, *Col.* 3.

Nor shall the association then of the body be (as it may seem,) any diminution of glory to the soul; For first, The School resolves it, that though the soul separate may seem more to resemble God, and therefore happier; yet joined, it hath the nearer Resemblance, having *esse perfectius*, it being then more perfect: As in the heart, whose perfection

fection is motion, doth therefore more reſemble God when moved, then when quieſcent, though God never move as all. Secondly, Though vertue ſevered from matter be *Potentior*, and ſo *Felicior* in abſolute ſpeech, yet not ſo in ſuch vertue as hath a nature and property to be in matter. Thirdly, Even in the Act of Underſtanding, the glorious body ſhall be adjuvant to the ſpirit; for as much as the glorified Body will cauſe the ſoul more perfectly to produce her operations; and ſo the good redounding to the body in Glory, ſhall inſtrumentally ſerve to the ſouls perfection, as *Ariſtotle* ſaith, external goods, inſtrumentally contribute to his felicity in the action of vertue. Laſtly, Though the ſoul have fulneſs of delight in God, and ſo cannot receive addition by the body joyned, which is but finite, where God is infinite Goodneſs; yet *extenſive* they ſay, it ſhall avail *ad plus*, though not *ad majus*; and *Intenſive* too for the reaſon aforeſaid, becauſe then the operation of the ſoul, whereby ſhe is born towards her enjoying of God, ſhall be made more perfect, being in her own natural ſtate: This is meant by that *Apoc.* 6. *Lord, how long?* and ſo much is arguable from proportion of pain in the damned, which ſhall be then augmented. And again, Though this corruptible Body weigh down the immortal ſoul, yet the glorious body ſhall be more compliant, when all that ſhall be removed whereby there is any reluctance made to the ſouls actions, as finally it ſeems moſt of all clear by that gracious invitement of Chriſt Jeſus at that day, *Enter into thy Maſters joy*:

So that in this day, these Jewels are wholly refined, and purified, and beautified with Salvation, as it is *Psalm* 149. For then, as if they were made up into one chain with God, and so many stones in a Bracelet, *God shall be all in all*, above all, and through all, and in them all. When the pure Bride, the wife of the Lamb, shall have the Glory of God, and her Light like unto a stone most precious, even like a *Jasper*, clear as Christal; *O how glorious things are spoken of thee, thou City of God!* and how great Riches hast thou reserved for them that *love thee!* For of their very bodies, the Scripture witnesseth that they shall shine as the Sun, and like unto the glorious body of Christ Jesus himself: And what do the Fathers and School-men comment upon the Subtilty, Impassibility, Agility, and Clarity, and Incorruptibility, but for the Soul, into what a glorious liberty of the sons of God she enters, and exceeding that of Paradise, which was *posse non peccare*? But this *Novissima*, this Power shall be *Non posse peccare*, an impossibility of sinning any more for ever. When there shall be no further need of working by that blessed Engine, the Word of God, *Verbum Domini*, but we shall sweetly enjoy *Verbum Domini*, that Lord who is the Eternal Word, the Wisdom increated; when there shall be no longer sacrifice, because no expiation; no more *Sacraments*, but *Res ipsæ*: Things themselves presented us, the substance and thing signified: Here the Saints are fed with the leaves, but there with the very fruits of that Tree of Life; and all these endless in that incomprehensible Vision

of

of the Almighty; for there Felicitie begins and ends. As in Philoſophy, they that made it conſiſt and reſt in Contemplation of Forms ſeparate, do add this reaſon, becauſe ſouls do *emanare*, do flow from thence; So is God *Alpha* and *Omega*, the *Firſt* and the *Laſt*. The beginning of our bleſſedneſs is to proceed from him, to be his Off-ſpring and Generation; and the laſt Reſolution is that Fruition, Viſion, Union with him, an Union ſo high, as no tongue of Man or Angel, no compariſon can reach it, no thought of mans heart can aſcend unto it. For though the ocular Viſion of God ſhall be terminate only in his Saints, and in beholding the perſon of Chriſt Jeſus, in whom the fulneſs of the God-head dwels bodily; yet the Intellectual Cognition ſhall pierce into the Eſſence of the Almighty: For we ſhall ſee him face to face, ſee him as he is, and know, even as we are known. To make a delightfull Knowledge, there are three things requiſite. 1. The ſenſible or underſtanding Faculty. 2. The Object; and 3. The Union: And by how much apter and abler that apprehending Power is, the Object more noble, and the manner of uniting more inward, ſtill the more delight. Now all theſe are here *per* and *ſuper-tranſcendent*; Firſt, The Underſtanding now not alone above ſenſe, but beyond it ſelf in Purity and Glory. Secondly, The Object, *Goodneſs* it ſelf, and in abſtract. Thirdly, The way of Combination, an open and clear Viſion, penetrating the whole mind of the Beholder. If ſounds and colors ſtrike the ſenſes, even to a raviſhing;

O what a heavenly kiſs, and ſpiritual Embrace ſhall that be, when after a world of fears, and languiſhings, and longings incident even to this cæleſtial Love, we come to interminable Acquieſcence, Satisfaction, and Appetite perpetually interchangable! This is to enter into our Maſters very joy, nay *Gaudium Dei*, above mens or Angels joy. No; This is not to enter into it, but to have the joy enter into *Us*, as unable to comprehend it; to which joy, *&c.*

S. D. G.

GODS

GODS VISITATION.

JOB 31. 14.

What then ſhall I do when he riſeth up? And when God ſhall viſit, what ſhall I anſwer him?

THE Text comprehends thoſe two notions which comprehend all; *God* and *Man*. For the whole world was in *God* before he made it; and when he made it, he made it all for *Man*; and made it all over again in *Man*; and made *Man* in his own *Image* like *God*. And that Image defac'd, and *Man* loſt, to recover him, and make him new, he vouchſaf'd to make himſelf *Man*, *God* and *Man* in one perſon; and the conſummation of all his works, (which is alſo the conſummation of all *Mans* hopes) is to bring *God* and *Man* into

to one place. But this must await his time, and obey his own Methode, which he so frames by his powerfull hands, his Understanding and his Will, that as in infinite Mercy, so with his Honor and his Justice too, he may assume them to that place of Glory. He will give Grace and Glory, *Psal.*84. but Grace first, therefore enlightning, rectifying, purifying their Understanding, Will, Affections; hewing and polishing, pruning and dressing every stone in the building, every branch in the Vine: and in that nature we find him here, visiting, looking to the wayes of *Man*, that *Man* might look up to him.

Briefly, (not to reflect yet on the Coherence, at which I shall touch anon in place convenient enough.) The Text delivers us two parts: First, *Gods* office. Secondly, *Mans* office. His to visit, *Mans* to debate and answer.

1 *God* is the Visitor. The School makes these degrees of perceiving *God* in names. First, *Negationis*, *Remotionis*. What *God* is not, not the Sun, Moon, not finite, mutable. Secondly, *Perfectionis*, *Affirmationis*, when what is most excellent in things create, we apply to him by way of Analogie and Resemblance, so we call him *just*, *Mercifull*, *High*, *Glorious*. Thirdly, Of Supereminence, such as this of a Visitor, gathered from his action here, and joyn'd with the Emphasis of my Text, —— *When he shall visit*. Men are Visitors, but they more easily answered, their place and power but Derivatives from this Primitive. *He*, He the grand Visier, *Altissimus*, —— most High. So that to Gods absolute power, everywhere presence, this attri-

attribute, and this transcendent Ability of an holy Watcher, a Supervisor, is proper. 'Tis proper Blazon, and Title sutable, denoting throughout these words, not height alone, and Power, and Superiority, ——— when he shall stand up, but Majesty and Terror too, —— *What shall I answer him?*

We have found his Office, but will *God* perform it? 'Tis a Question of mens performing their offices, and a Question too of false gods. They had an Idol in *Egypt*, cal'd by such a name, *Baal-Zephon*, *Dominus speculæ*, Lord of the Watch-tower, to fright their fugitives; but when *Moses* and the people of *Israel* past that way, and pitched the Camp there; this god was asleep, but he that keepeth *Israel neither slumbers nor sleeps*. He kept his Israel then and since; he made good the Title then and since, and dare we question it now? But how doth *God* visit? Search the Scriptures, they testifie of him; those books are moral to teach *Man* his office, the whole duty of *Man*, to make the *Man of God perfect* to every good work: but they are Historical too, and Prophetical too, instructing us what God hath done, and what God will do. Look then to those Records, and we shall find what, and when, and how in his several Visitations. His Visitations are his actions; Action is from intrinsique vertue; Vertue there is none such in God as supposes Infirmity or Imperfection, as Faith, Hope, *&c.* but such as argues Perfection, Mercy, Justice, Wisdom, Bounty, Power. According with these, we find his Visits: First, In general, then with reference to men, both wayes, their persons.

persons in mercy, sin upon their persons in Justice.

1. In general, in all places, and over all things above. Heaven is his Throne, where he overlooks the Orders and royal Armies of his Angels, ascending, descending; in the material Heaven, disposing that numberless variety of those glorious stars, calling them all by their names; in the airie Heaven amidst those flocks of Fowl, his Providence extending to the fall of every little sparrow. If we go down to the sea amongst those infinite shoals and innumerable fishes, there we see his Wonders in the *Deep*; or if we go deeper, if we descend to hell, *He is there also*, binding the fury of infernal spirits: And for the Earth, it is his *foot-stool*; unmov'd he sits in midst of Heaven, and yet they be the eyes of the Lord that run to and fro through the whole earth, *Zach.* 4. 10. raigning above, yet containing and upholding all below; compassing all about, yet piercing all within. But applyed to *Men*, they are the eyes of *God* which behold, and his eye-lids which trye the *Children of Men*. But first the persons in mercy, as we use the word in our visitation of friends, or of the sick. And of this kind (as well pleased therewith) is that where *God* doubles it, *Visitans visitavi*, *Exod.* 3. 16. —— Visites and remembers, visites and restores, *Jer.* 17. *ult.* This is called the face, the beauty of his Holiness, when he causes the light of his countenance to arise. Then secondly, Sins upon the persons, and this changeth the aspect, —— *He frowns, and bends the Brows, sets his face against them, visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation, Num.* 14. 18.

14.18. first or last; on them, or theirs, by no means clearing the guilty. Then he is described to visit in Thunder and Earth-quake, in Storm and Tempest, *Isa.* 29. 6. And in this sense the word is used among the Prophets promiscuously for Recompensing, Punishing, Avenging, and even this threatned on his own people, *tender as the Apple of his eye*, and his chief Treasure above all Nations, *Hos.*1.4.& 12. 2. *Jer.*11. *Isa.*10.3.

We may not omit his mercifull Visitation; should it not shew like a piece of ingratitude not to touch here first, though our voyage be to that of final Judgement? And the first particular of his mercifull visitation (wherein is his delight) is considerable as man is a body. God then did visit him in the house of dust, as his last work will be joyning and refining the same dust again in Glory, and what might be said of his visitation in the womb? —— *Thou savest my substance being yet imperfect*, &c. What of all those wheels and wyers within the body, that Mill and Clock of his contriving? of his winding up; at thought of which, *David* speaks with a kind of strange shuddering, *O Lord, I am fearfully and wonderfully made.* What of mans Shape, Speech, Beauty? and how largely spred might this Web be, if we took in all those threds and quils of his Providence, by which he conveighs a thousand influences of his Bounty, even loading *Man* with his benefits? *Psal.*68.——and renewing them every morning, *Lam.*3. Light after Darkness, Spring after Winter, (as now we see that *Gyant* in his course, stealing an ascent over us, and subduing the cold;) giving rain and fruitfull seasons? &c.

What

What addition to this, above all this from the Nature, and Fabrique, and Faculties of our ſoul, in ſubſtance nobler then the ſtars, able not only to give Being to the body, like other forms, but capable of eternal Felicity?

Secondly, As *Man* is a Chriſtian by means of the Revelation of Jeſus, that *Oriens ex Alto*, —— *The day-ſpring from on High hath viſited.* — *Luke* 1. *that Sun which riſeth with healing in his wings*: And this was, and is a bleſſed Viſitation; for thus it runs, —— *Viſited and Redeemed his people.* Himſelf did viſite, and his ſervants did it in his name, riſing early for early viſitation; and ſince his aſcenſion, he ſend by his Apoſtles, Paſtors and Teachers, that heavenly Treaſure in their earthen veſſels, this Manna, this Light, *the glory of his people Iſrael*; and becauſe that had not concerned us, *it is alſo a Light revealed to the Gentiles*; this revives us, when he is ſaid *To viſit the Gentiles alſo, to take of them a people to his Name*, *Acts* 15.14. But not that word of Grace, though the Word of Life, and Power, and Mighty in operation; Not all thoſe gracious Promiſes, thoſe Letters of Love indited by the Holy Ghoſt in Proſe and Verſe, which cry unto us *to turn and look upon, and accept the ſalvation profered*; that ſalvation which our bleſſed Saviour wrought for us by ſtrong cryes, and by the effuſion of that blood which yet cryes and intercedes freſhly for us; not all theſe availab, letill the third viſitation of his Spirit, which is therefore called the *Comforter*, Coming as *Jobs* friends in viſitation, both to mourn and comfort him. Nay, what Viſitant, what Phyſitian, what Confeſſor, what Wife of thy boſom, what

what Friend, who is as thine own ſoul, would ſo attend? for he abides for ever; So miniſter, (for he helps, *Una ſublevat*; for the Greek better expreſſes it, συναντιλαμβάνεται, aſſiſts in liſting againſt our Infirmities;) ſo pray and groan for us with ſighs and groans that cannot be expreſt, againſt all our faintings and deſpairs, our ſick fits of fear and diſtruſt, giving us Evidence, Earneſt, broad Seal of Heaven, *until the day of our full Redemption.* And this is that comfortable Viſitation of the ſacred Spirit, reſpectively to the means of Grace, when he will not truſt me with the Bible alone, the ſtory of his Birth and Death, nor the Sermon alone, the Expoſition and Application of that Story, but comes after both, and ſees how they work, nay makes them work in me, and enables me in ſome good meaſure to work by them.

Mans office in regard of this merciſull viſitation, is, to debate and anſwer. Debate firſt, Think what we were before he viſited; Loſt, Captives, Enemies, *Dead in ſins and treſpaſſes.* —— He then to drop his Blood and Grace, his manifold Grace preventing, exciting, guiding, confirming, ſoftly pierceing even into ſtony hearts, which is deſcribed by many a ſweet aud amorous Metaphor. Theſe are his Flaggons and Apples, and our ſtate a Marriage; above that too, there's *una Caro*, one fleſh: But this Union ſo high and holy, no words reach it, *Per eundem Spiritum*, by one and the ſame Spirit.

But what ſhall we do? Firſt Believe, elſe we make *God a lyar*, and there's the quarrel, when we trample upon, deſpiſe and count the blood of this Co-

venant

venant as an unholy thing: and if we tremble to contemn him, shall we dare to think it nothing? Shall we take a solemn Pride in despising his servants, *Et eo nomine*, even therefore hold a man despicable because a Minister? Remember it is observed as the height and Precipice of all iniquity, as far as people could do, or God could suffer, when God rising early by them, was mockt in them; the Text saith then there was no remedy, *2 Chron. ult. cap.* But again Debate, What shall we do? and the Apostle meets this Consultation, *Make your Calling and Election sure*, and this to be done in Gods Method: Enquire after our Calling first, and not begin at the wrong end. Hearken to that cry of the Spirit within thy soul, the Kingdom of Heaven is within you, and not too fondly spend the time in searching those rouls of Gods predestination; and take heed of sinking thy soul toward a despair in his Mercy, or to a self-condemnation: For the Spirit of God speaking peace, darest thou still proclaim a War? Or if *God* have no bill against thee, shall thy timerous Conscience be framing vain and carnal Answers? Doth not *God* ask by way of Indignation, Where is the bill of thy mothers divorce, or to which of my Creditors have I sold thee? *Isaiah* 50. 1.

If so, Then what shall I answer? answer God in obedience, all the Creatures preach this Answer: there is in all a Correspondency. The Corn, and Wine, and Oyl, hear us; and the Earth hears them; and the Heavens hear it: but all hear him, even the most unruly Creatures are our Rule, the stormy wind and Tempest obeying his voice. So we, his

his Voyce without in his Word, and his Voyce too within by his Spirit ſpeaking to our hearts; not then drown thoſe motions, or bury them in company, and wine, and worldly cares, or pleaſures, leſt ſo we quench, grieve, or do deſpight to the Spirit of grace; and obey him actually, not in profeſſory Religion only, but walk in light, and bring forth fruits worthy amendment of life.

Laſtly, *quid retribuam?* what anſwer but a grateful admiration, as he that ſpake after a full apprehenſion, O Lord, *what is man that thou doſt ſo viſit him?* This ſacrifice, as he counts it an Honour, ſo tis all we can offer, all we can offer him on earth; and when all things here have end, endleſs thanks ſhall have their beginning in Heaven. As that Church in triumph there, all thoſe Angels, and all thoſe Virgins, Prophets, Apoſtles, Martyrs, with their loud clarious and Trumpets, and Harps of Gold and Ivory, ſtrike nothing, ſing nothing but *Hallelujah:* So we that are parts of the Church Militant, ſhould exalt our voyces and joyn in full *Chorus*. *We praiſe thee GOD, we acknowledge* —— &c. *Heaven and Earth ſhall thus be full of his glory.*

2. Gods ſecond Viſitation is in Judgement: and for ſin general. When we find him coming forth of *his Treaſury*, his ſtore-houſe of plagues, War, Famine, wild beaſts, Peſtilence, and particular of croſſes, ſickneſs, loſs: But tis the great viſitation here chiefly meant in the day of Judgement. For *Job* was under temporal calamity now already at the pronouncing of this Text, yet (as we are *viatores*) in our way to take notice of this, eſpecially as it

reaches his ſervants, his choiſeſt, though with limitation, with that diſtinction ever, *ad correctionem, non ad ruinam*, and yet they fall thick; *in the morning* ſaith *Job*; *in the night*, ſaith *David*; nay, *viſiteth him every morning, and trieth him every moment*, Job 7. 18. For is there not a ſwarm, an hydra, and wheel of troubles in our whole life? *per caput & circa ſaliunt latus*, (ſaith he) when roſe the Sun ſo fair, but ere his fall ſome clouds have ſeiz'd on them, if not on him ſome grief? ſome, nay many, many perturbations, enough I'le warrant thee; for I have Gods own teſtimony, *enough for the day is the evil thereof.*

Upon this Viſitation when it drops, when it falls, when it pours on us, what ſhall we do? Why, firſt debate; ſtand and conſider as *Job*, if all ſhould go: *Naked came I out of my mothers Womb, and naked muſt I return.* Is it the height, the depth of any grievous affliction? What is it more then that of my Saviour? O but he was more then man; is it more then theirs in *Heb.* 11. *rackt, ſawn aſunder?* &c. Haſt thou yet reſiſted to blood, or is it come to the fiery tryal? And then in affliction, at leaſt after it, ask thy ſoul, is it not *good for thee?* Heb. 11. 2. as the Apoſtle ſpeaks of *ſtrangers, may not a man this way receive Angels unawares?* as *Gen.* 28. 16. *Jacob* on his journey at *Bethel*, when he wak'd and ſaid, *ſurely God is in this place:* ſo God is in this Viſitation, and I was not aware. I took at firſt no notice of his Fatherly corrections, which are indeed his compaſſions and conſolations; *Thy Rod and thy ſtaff comfort me, Pſalm* 23. But now I feel his coming to viſit me is like his viſiting the earth, which he viſits and enriches, *Pſalm* 65. like a Phyſitians viſiting

ing an Hoſpital, to cure; for if I am ſure it is the hand of my God; I am ſure alſo that it is in Love, *for God is Love*, tis his Eſſence immutable. No reaſon then his viſitation ſhould prove to an irreligious ſadneſs, or a melancholy, a dejection, a jealouſie, a diffidence. So long as the work is his, though he purge or cut, ſo he give me not over, ſo he caſt me not out of his hands, ſo I hear not that voyce which is more dreadfull then ten thouſand thunders, Depart from me, *&c.*

Thus far I am to debate what I am to anſwer in affliction. Surely the beſt anſwer is no anſwer at all. *Tacui Domine*, and my ſoul kept ſilence, not as unaffected, remorſeleſs, but as ſubdued by faith, repentance, obedience, working me to a bleſſed patience, captivating and bringing into ſubjection every exorbitant, every wild and wandring imagination. *Once have I ſpoken* (ſaith holy *Job*) but *I will no more*: or if my heart will vent, I have forms and molds ready wherein to caſt my words; that of *Ely*, *It is the Lord*, &c. and *David*, *behold, here am I, let him do unto me as it ſeems good in his own eyes:* and I will confeſs too, to his glory, the fruit and the root; *I find that thou, O Lord, of very faithfulneſs, haſt cauſed me to be troubled*, Pſalm 119. *and thy viſitation hath preſerved my ſpirit*, Job 10. 12. And to draw this into practice in each particular affliction, for every one is Gods Embaſſadour, and none to be diſmiſs'd, unanſwered. The application is a world of matter, which I cannot look at now: only for that I find my ſelf in a Seminary, in a Colledge of Divines, I may have the liberty, the recreation too, to make for you and my ſelf one particular applica-

tion. For we (my Brethren) that are or ſhould be *pars indocili melior grege*, if your pulſe beat like mine, are certainly ſo much infected with no worldly calamity, as when *ſævit malignum, & ignobile vulgus*, as when we find our ſelves diſgrac'd, counted the ſcum of thoſe that are indeed the ſcum of the world; when all we can ſay or do, which way ſoever we frame our doctrine or converſation, it is as water ſpilt upon the ground. For though we pipe unto them, they will not dance; though we mourn, they will not weep. Let a mans behaviour be like *John* the Baptiſt, rough, auſtere, they cry *he hath a Devil:* or if enlarged in freedom of converſation, like our Saviour, *away with him, a glutton, & a wine-bibber, a friend of Publicans and ſinners.* So that the ground of the quarrel reſts not in being thus or thus affected, or qualified, or endowed, but they hate us for our very calling. But what anſwer have we? I could tell you one, a harſh one, of the Cynical Philoſopher, who being demanded, How it happened that the great and wealthy people affected rather to be liberal in rewarding Fools, and Players, and Jeſters, and beggers then men of his profeſſion? anſwered, for that they might perchance have ſome hope of proving ſuch themſelves, but no hope of turning Scholars. This was bitter: But we have learn'd a better of the Apoſtle, I paſs not to be judged by you; and a better yet of a better maſter, Let not your hearts be troubled: they called our Maſter Belzebub, and *ſhall not I drink of the cup which my father gives me?* (ſaith he) ſo, ſhall we not drink the potion which our Lord hath begun to us, which by taſting firſt, he hath ſweetened for us?

us? Is the Diſciple greater? ſo, is he daintier then his Maſter? Were we like the Apoſtles perſecuted, whipt, impriſon'd? that conſideration would make us march on in all theſe difficulties; and like hardy ſouldiers, *non gementes ſequi Imperatorem*; But rather rejoycing that we were counted worthy to ſuffer any thing for his name ſake: and if it came to death, we know our Anſwer, *Chriſt is to me life; and death is to me advantage.* But I forget my ſelf; for I am bound to a further Port, to that which is appointed after death; for after that to Judgement: *When God ſhall viſit, &c.*

Of this final Judgement, the Text informs us two Things. It ſhall be, and it ſhall be moſt dreadfull: therefore needs debating, and caſting for our Anſwer. Firſt it ſhall be, *He will viſit*; Even the Heathen had an Apprehenſion, an expectance of ſuch a day, a time *quo Mare, quo Tellus, correptaq; regia Cœli, Ardeat & mundi moles aperoſa laboret.* All this frame unling'd, unpin'd and burnt: And the new-diſcovered world have diſcovered this too, though who diſcovered it to them, is hard to determine. But I ſpeak to Chriſtians, who as fully as we believe God in Heaven, believe from thence he ſhall come to judge the quick and the dead.

But Where, When, What? Where? I know not: about Mount *Olivet*; and they think they argue it fairly, and probably from what we find in the Prophet of the valley of *Jehoſophat*, *Joel* 3. 2. and that of the Angels, This Jeſus which is taken up from you into Heaven, *ſhall ſo come again, as you have ſeen him go into Heaven*, *Act.* 1. 11. However that, ſure we are of this, his Elect, by his Angels

from the four winds, from one end of Heaven to the other ſhall be gathered into one place, *Mat.*24.31.

When? tell us when ſhall theſe things be; You know who ask'd that queſtion, and you know our Saviours Anſwer, *Take heed that no man deceive you*: and when wicked Mockers ask'd it, the Apoſtle ſets no day; he durſt not, he could not. *Job* was reſolved in the Article, he ſhall ſtand the laſt upon earth, *Job* 19. but no time limited. The Prophecy father'd on *Elias*, tels us of two thouſand yeers *Inane*; two thouſand *Lex*; two thouſand *Dies Meſſiæ*, and then the Conflagration. But our Saviour controuls all, over-rules all; *Of that day and hour knows no man, nor Angel, nor the Son himſelf.* Only by many ſigns accompliſhed by the Apoſtles, calling thoſe the laſt days then; what may we imagine now? if but μικρον ὅσον, ὅσον then; a *Tantillum* then: that ſpan of time is now contracted to an inch, and he that ſhall come, will come, and will not tarry. But what, what will he come for? he will come to viſite ſuch a Seſſion, Viſitation, as none before it. No Star-chamber, no high Commiſſion, no Parliament-Bar, no Council-table, no Inquiſition ſo formidable. Why, who comes the Circuit? the LORD, the LORD-Chief-Juſtice, Judge of all the world; Wiſe, Incorrupt, with Power and great Glory, with ſuch a Train, all his Saints, and his Holy Angels; and this is that day, the day, the day, the great day of his wrath, *Zeph.*1. Of his wrath, *who is a conſuming fire*, and will come ſo inflaming fire, to render vengeance with ſtrange effects; the Sun obſcur'd, the Moon loſt, Stars fallen, Powers of Heaven ſhaken, the

the Heavens themſelves paſsing away with a noyſe, Elements melting with fervent heat, Earth, and all her works burnt up: 2 *Pet.* 3. with the great ſound of a Trumpet, which even the dead ſhall hear; Graves ſhall fling open their marble doors, and Seas vomit up Millions of drowned Carcaſes: Hell it ſelf ſhaking thereat, and yet all this paſsing in a moment, in a twinkling, falling on the world as a ſnare, ſtealing as a thief, rowling as the flood, confounding like lightning from the East! Then for ſtrictneſs in this Judges proceedings, as for reward firſt, wherein mens Laws are lame & defective, there's a Kingdom, his own, thy Maſters joy, the ſame Throne, *Rev.* 13. and then the Purity of that Bliſs, which Angels enjoying, adore; and laſt, The Eternity; in *Pſal.* 16. at thy right hand are pleaſures for evermore. So contrary, thoſe four conditions of hell torments; for variety the moſt; greatneſs inſufferable; for Purity unmixt, with leaſt allay of comfort, or hope of mitigation; and for continuance everlaſting. Is it not high time to debate & Anſwer? and thither we are come.

Conſider this you that forget God; that is, you that would forget him, that would damp out your own light, you that ſay in your hearts, that is, you that wiſh in your hearts, there were none, what will you do? what, anſwer him? He hath anſwered me already, that you ſhall not be able to anſwer him, not able to ſtand, when he ſtands up in Judgement; for the mouth of all wickedneſs ſhall be ſtopped; your anſwer may be a vain cry to the hils and rocks to fall, and cover you from the preſence of that Judge. But I preach not (I hope) to Atheiſts and Deſperates; But when St. *Peter* ſaith, *The righteous*

shall scarce be saved, Doth he not enforce a necessity of debating? Had we a tryal in law, or Debts on Intereſt, we would fall to reckoning. This is more; The title of our ſouls, and eternal ſalvation is at trial: a Debt doubled and re-doubled, in ſins of Youth, of Age, of Ignorance, of Preſumption; and are our Purſes neerer then our ſouls? But is there no avoiding? None, not for the young men that are leaſt touched with remorſe: —— *He will bring thee to Judgement*, *Eccle.* 11. *We muſt all appear.* There are wayes, and thoſe wayes are trodden tōo, many go thoſe wayes, to elude the temporal Judgement of men. But in *Rom.* 14. 12. it is ἕκαστος ἡμῶν: and it it περὶ ἑαυτοῦ; every one muſt account, and every one for himſelf; no Atturneyes, no Proxies. Think too, think of our diſtance; ſhall I ſpeak to the Lord, that am but duſt and aſhes? What words ſhall I chuſe? ſaith he, *Job* 9. 15. Alas! all thought of anſwer then will be in vain, for beſides that we are not able to anſwer him one thing of a thouſand: that day is his day, his day of wrath; the time of mercy is over, paſt, irrevocably paſt; his day of Doom is come, 'tis come to ſentence, and therefore what ſhall we do? Why? while we have time, put in our anſwer; yet the Chancery and Court of Requeſt is open. Now is the accepted time, now is the day of ſalvation. My Text is future yet, *He ſhall come, he ſhall viſit.* Here is a latitude for Repentance; yet he expects, calls for our anſwer, and we know to what: we have his Bill, his Articles, Interrogatories, that is, his Law written, and engraven in our hearts: we muſt now frame, and put in our anſwer: What is it?

Repentance

Repentance first, For so may that of the Apostle be understood in *Eph. 6.* where he enjoyns the Christian souldier to have his feet shod with the preparation of the Gospel of peace: I know some take that preparation of the Gospel for a readiness to preach that Gospel; which should then belong alone to us Ministers; others for a promptness in profession; others Evangelical Obedience; and some take it to be Patience, and not unlikely. But may it not also endure this meaning of Repentance too? considering it is made the first step in the way of Life, and so the first entrance into the field against Satan; by *John* first, the day-star, who rose before the Sun, and came to prepare the way: How? *Repent, &c.* And our Saviour in the same mind upon the same Text, *Repent, for the Kingdom of Heaven is at hand.* Sad sighs, and prayers, and tears make up the first part of Repentance, and make up so the sacrifice of a broken and contrite heart, *which God will not despise.*

And hast thou this? Is the rock cloven? Come drops of warm blood in anguish from thy heart? Break there floods of bitter weeping from thine eyes? This is a fair piece of an answer. Such tears have a voice that reaches Heaven, and not from *David* only, *The Lord hath heard the voice of my weeping*; but from *Manasseth* too, a fearfull sinner; because thou hast wept before me, I have heard it. 'Tis Musick to the Almightie-self, and raises a joy in Heaven. Can the Prodigal that had wasted all his stock of Grace, say but *Father, I have sinned*? See, before he can came to say so, *God*, he meets him on the way, and receives him to Mercy.

But

But this Answer hath a second part, *Take heed, lest your hearts be hardened by sins deceitfulness.* It is a *Circe* & a *Syren*; we must stop our ears, and resolve to be deaf to all her charms, *charm she never so wisely*, never so worldly wisely; giving not a faint and cold, but a peremptory & final Answer with the *Psalmist*, *Away from me, for I will keep the Commandments of my God*: Will keep them? I, that is, *I have sworn, and am stedfastly purposed.* This is the meaning of the Apostle, *Tit.*3. *The Grace of God hath appeared, teaching us*; What? Our Answer, —— And how that? by denying Ungodliness and worldly Lusts. The best Answer is, a flat denyal, a round Refusal; like our Head *Christ Jesus*, who being tempted, had his Answer ready. And this is our first Answer in a full Repentance, made up of grief and resolution.

2. A second Answer is *Obedience*, our Works; for words will not carry it: Not every one that saith, *Lord, Lord*; And some Answers (we read of) shall not serve the turn. Some will answer, *Lord thou hast preached in our streets, and we have preached in thy name.* Tell not me of preaching, (said our Saviour,) unless your lives have preacht too. *Away from me ye workers of iniquity.* God will have this Answer complexioned of Piety and Honesty; when these are marryed, they are crowned with the Grace and Blessing of *God.* A number deceive themselves, as the *Jews*, when they cry *Corban* once; as the *Papists* crack of *Ecclesia Catholica Romana*; so these conclude all lies in being Professors; zealous magnifying themselves, and despising others. But what were the *Pharisees*?

by

by Christs own Testimony, religious, and yet wicked. People may draw near with their lips, and their hearts far enough off. If thou hast Faith (saith St. *James*,) let us see it: *Let your Light shine*; How? why, in action shine, or else to bare Profession, our Saviour threats a round and proportional Answer, *At that day I will profess to you, I know you not.*

Objection. But will the weak soul say, May I trust to these Answers? may I first trust to my Repentance? I feel indeed the weight of sin, and finding the offence of an infinite Justice, I am horribly afraid, dejected like *David*, when he asked his sad soul, *Why art thou so heavy?* I am so; so wounded, pierced, struck thorow, and my heart rebounds into my eyes. I weep, and I crie mightily for Mercy: but can I hope it? Is not sin a Serpent, a Sea, a Fire, a Poison? Was I not stung by this Serpent, drowned in this sea, miserably scorcht by this fire, envenomed in the whole Mass of my nature with this corruption before I was born? And since, alas! I have added to this Ocean, put fewel to this fire, help to infix this sting, and work into my heart the contagion; and then am I able to resolve against sin, to deny ungodliness, to reject the Tempter, to give my lusts their final answer? I find indeed natural men, moral men, when they will compound an happy man, put in this one ingredient, *Responsare cupidinibus, & sibi imperiosus*, enabling him to check and controul, to command and subdue rebellious Passions by the dictates of rectified Reason: and their several answers to diverse corrupt affections, are enough to shame me,

and

and all that profeſs themſelves Chriſtians. But were they able to keep their own rules, or am I able? What to hate ſin ſo as I ought, with a perfect hatred? I flie ſome enormous vices for fear of Law. But *Tolle periculum, jam vaga profiliet, &c.* And though I know there is death in the Pot, the wages of ſin is no better; though I pull the fruit and taſte it, and prove it to be nought but Gall and Bitterneſs, nay barrenneſs and ſhame; yet ſuch is my madneſs, to purſue a new ſhame, and ſeek death in the error of life; falling like a Bird or a Beaſt: Nay, no brid, no beaſt would ſo oft fall into the ſame ſnare, ſame pit, into the ſame ſin, whereof I have again, and again repented me.

What then ſhall I do? Shall I rely on my ſecond anſwer, and truſt in my own righteouſneſs? Some bold men dare do ſo, and dare teach others ſo; dare boaſt a ſtock and treaſure of mercy and ſatisfaction. But Lord I find the language of *Canaan*, thy holy Word, and the cries of thy holy ſervants far otherwiſe. I find thy *Bernard* ſay, *Nolo; Horreo meritum.* Thy *David*, O Lord, *If thou enter into judgement, no fleſh ſhall be juſtified*; and thy bleſſed St *Paul, I find another Law haling me, &c. Rom. 7.* and therefore I hear him crying ripe, to ſay, *O miſerable man, who ſhall deliver me?* Theſe are yet the Ejaculations of an humble ſoul, asking, ſeeking, knocking at the gate of heaven; and this very debating, is a fruit of the Spirit, growing on to a perfect anſwer. In mens conſultings and reſolvings for worldly affairs, they may, they do uſually miſ-count, miſcarry; fortune choaks their artillery: But in theſe holy proviſions, the end is ever gracious, ſucceſs

glorious.

glorious. If the Jailor in the *Acts*, and St. *Peters* Hearers come but to a wounded conſcience, to be prickt at their hearts, and cry, *What ſhall I do?* Mark what follows, and how faſt it follows, *Believe, Repent, be baptized and ſaved.* Saved, How? by *Believing* in him, that is able to frame a ſufficient Anſwer. He that made them wonder at his gracious anſwers, and to whom no man was able to anſwer a word. Who was that, and where is he to be had? If any man ſin, any man that finds himſelf a ſinner, Let him put his anſwer to this Advocate: for we have him, ſaith St. *John*, we have an Advocate, *Jeſus Chriſt the righteous: He is the Propitiation for our ſins.* Take then thy ſhield of faith, and quench all the fiery darts of the devil. This is the new and living way of anſwering God, by his Son, by the blood of *Jeſus*, *Hebrews* 10. May not then the Chriſtian Believer have acceſs with boldneſs? For ſhall both bleed for ſin, or ſhall he bleed in vain? *Peccavi peccatum grande*, ſaith he, I have committed an hainous ſin: yet on my Faith and Repentance, I will go to God, and ſay, *Lord thou canſt have but Blood, Merit, Sacrifice, Satisfaction, exact Obedience.* Take then thy Son Jeſus; He is all theſe, and all theſe to me: for he is mine, I receive him by faith, and I find comfort, hope, lively hope, full aſſurance in him. I will not therefore flie with *Cain*, and cry with him, *My ſin is greater*; No, thy mercy rejoyces againſt ſin; and now therefore *there is no condemnation to them that be in Chriſt Jeſus.* My anſwer then to thy Bill, is, it was torn, when his body was torn; it is cancelled, and was nailed to his Croſs: My debt was

great, but is paid to the utmoſt farthing. Thy wrath, let it be a cup, he hath drunk it of; Let it be more, a whole Wine-preſs, he hath trode it alone. I will then put on my Lord Jeſus, and come in the rayment of my elder Brother, and be roab'd in his innocency, and canſt thou then deny me? No, thou canſt not, thou mayeſt as well deny thy ſelf: For if I have it fair to ſhew under thy own hand: Every gracious Promiſe in thy Goſpel is ſuch; yea, this was thine own Act in my ſalvation: *For God was in Chriſt, reconciling the World to himſelf.* But may I not prodigally and preſumptuouſly fling away my ſoul in a vain confidence of Mercy? Yes, many do ſo; that will do nothing themſelves, not when they have the aſſiſtance and proffer of help from Heaven. Therefore I will compound, and put all theſe anſwers together. I will truſt to my Saviours merit: But I will repent too, and pray too, and work too, and ſo work out mine own ſalvation with fear and trembling, And though I have no Holineſs of mine own; and without it no ſeeing thee at the Day of Judgement, yet thou the God of my peace wilt ſanctifie me againſt that day, 1 *Theſſ.* 5. O bleſſed and full anſwer now! and O bleſſed condition of ſuch happy ſouls, ſo far from affrightment at thought of the Judges coming, that they ſhall then rejoyce, and lift up their faces; and in the mean time, are of the number and communion of thoſe Saints that love his appearing, looking for, and haſting to the comming of their Lord in glory, calling and crying, *Bow the Heavens, and come down*; and *Lord, how long?* And *come Lord Jeſus, come quickly.*

I have done with the explication of my Text. There is a fourfold application. First, In general, to the Land and State, whereof we are a part: God hath performed his office of a Visitor over us, both wayes: In Mercy; Thus long preserving us, and extending peace over us as a flood, even then when it hath been a Sea, a red Sea of blood and ruine round about us. Visiting us in his vigilancy, and defeating our enemies blasted attempts, in 88. in the Powder-Treason; Giving us strange and miraculous deliverances: amongst them not the least, the bringing back our present Royal Soveraign from the hand and land of his enemies. How many other wayes hath this holy Watcher from his Circle and Seat of Heaven visited us, and kept us under his wings of gracious Providence? And if he had not, would not our foes by this have rooted out our name from under Heaven, and the name of *English* Protestants been no more in remembrance? for wanted there either Might or Malice in them? hoping and projecting oft to have made our land like *Sodom*, clouds of Pitch, and heaps of Ashes? But the snare hath been hitherto still broken, and we yet delivered by his gracious and mercifull visitation. That second way of visiting in Judgement, the Lord hath also of late begun to trie among us, by that plague, which swept away so many thousands, and by the loud and dreadfull sound of War in Neighbour-countries, that have really tasted, and actually endured all that Prophetical description; The noise of weapons, rowling of Garments in blood, spoiling their houses, ravishing their wives and Virgins, and breaking their Children in pieces

before

before their eyes; And these things befaln such as deserve from us a tender and dear respect, we being wounded through their sides; or if these accidents beyond the water, will not waken us, God hath his way in the Sea, (saith the Scripture) and we might have markt his dealing with us there; for a long time being able to do no good there, and our enemies able to do us much mischief from thence; God hath his way in the earth and under it, and we have felt him there, sensibly perceived his mighty hand from thence; in the ayr he hath his path too, and *walks upon the wings of the wind*, and there he caus'd those rotten vapours to blend themselves into a pestilent defluxion, and pour their virulence on the earth. And if we take into consideration the present bravery of the enemy abroad, and our home-divisions, our great boughs beating one against another, no man that is not extreamly stupid, but will easily find that God is angry with his people, and that our sins deserve the hastening of the last Judgement, in the other Element of violent fire. And then *What manner of men ought we to be* (saith the Apostle) *in holy conversation?* How? watch, pray, and strive to answer him respectively to these Visitations. But alas, for his merciful visitation have we been responsible so much as in thankfulness? O no, it is our national sin. Secure ingratitude wherein we sleep and dream away our lives without remembrance of that gracious God, ——— *qui nobis hæc otia fecit*, who hath so preserved us. And to his Summons and Warning-pieces of his angry Visitation have we return'd our repentance, or our obedience and doing good? I lookt

look't for that, saith God by his Prophets, thats his aym in striking. *I looke for righteousnes, but behold a cry*; a loud and fearful cry compos'd of all our crying sins together, and the cry continued and enforct to such an height, that we cannot hear his voyce crying to us, nor he in Heaven hear the cry of his peoples prayers, it is so drown'd and swallowed up in this *Tumultus peccatorum*. What then shall we do? Every man search into his own soul, and drag thence his most beloved sin, and sacrifice it as an offering acceptable to God, before that last and dreadful visitation here spoken of in the text; specially such oppressors as are threatned with his coming, in *Mal.* 3.5. And such deadly drunkards as the Age produces now, who were warn'd by our Saviour with a special Caveat, *Take heed lest your hearts be overcome with surfetting and drunkennes, and so that day come upon you unawares.*

But I am to touch upon a pair of sins here coupled in this chapter, and to which my Text hath speciall Relation, and this I call the second Application, and my return to speak of the coherence which I promised. The first is Adultery: for of that is mention made before from the 9. to the 13. verse, implying the hainous and dangerous nature of this sin, as one of those which we shall find most unanswerable at the day of Judgement. Every Heathen Author hath some impressions of this. *Tacitus* in his Poem reckons amongst fires and slaughters, great Adulteries as a plague and cause of plagues, *Horace* ——— *hoc fonte derivata clades*, &c. What might be added of the defilement, disgrace, infection and danger to the Agents, their

posterity, the whole land? *In populum, patriamque fluxit*: with such a flow as brought the flood on the old world, to rince and soak it clean from this pollution, and brought *Gehennam e Cœlo*, Hell out of Heaven upon the *Sodomites*, and therefore caused *David* to call and cry for all the streams, the whole Ocean, *according to the multitude of thy mercies, Psal.* 5. One place of Scripture may stand for all the rest; that 1 *Thess.* 4. 3. Whereas if God had required nothing else, or at least, Sanctification did mainly consist in this: so he speaks enforceingly, *This is the Will of God*, even your Sanctification, *that you should abstain from fornication, that every one of you should know to possess his Vessell in Sanctification and Honor, not in lust of concupiscence, as the Gentiles that know not God.* We find by this, what is the Will of God: and what then shall men do? What shall they answer him? First, Every man cite himself *in foro*, in the consistory of his own conscience, then convicted, (for who is free in all, when our Saviour extends this sin, even to a lustfull eye?) to flie and avoid it; and, for our own strength is weakness, to pray for assistance of the Holy Ghost to over-shadow us, and learn from Examples of holy Men, to answer this tentation. *Josephs* answer, *Shall I do this wickedness, and sin against God?* Saint *Pauls* answer, 1 *Cor.* 6. *Shall I take the members of Christ, and make them the members of an Harlot?* God forbid.

The second sin, to which the words of my Text have immediate reference, is Rigor and Cruelty to Inferiors: Why is this such a matter? May I not use my servant at my pleasure? No; It seems so by

by *Jobs* Queſtion here; and yet in his time, ſervants were ſlaves; but even a little, but even one degree above beaſts; the Maſters being Owners, and having power of life and death; and no doubt but theſe ſlaves (as amongſt the Turks at this day) felt and endured inhumane and cruel uſage in the world. We read of a number of inſolent examples among the *Romans*, and God himſelf confined his own people, and pinned them down with Laws, and ſtill controules the riſing of their cruelty by remembrance of their own condition in *Egypt*: and for that very end, the Holy Ghoſt proceeds here with a double Argument againſt ſuch Inſolency; which *Tremelius* cals *Elegantiſſimam ἀπολογίαν*: The firſt Argument drawn, ſaith he, *a Judicio Dei*, ἀπροσωπολήπτης: The Judgement of our common Lord and Maſter, reſpectleſs of any mans perſon; and therefore the deſpiſing either of his perſon, or of his cauſe; yea, of ſuch a cauſe as wherein he dares contend with me that am his Maſter! even this, God will not bear. I muſt anſwer for this; nay I ſhall not be able to anſwer it, if I be guilty but of this. And the ſecond argument is taken *a jure naturali* in the fifteenth verſe, Is my mold or mettle better then my mans? Is a Lords fleſh and blood of a purer compoſition, then his Grooms, or his Foot-mans? Did not he that made me in the womb, make him? And did not one faſhion us in the womb, or faſhion us in one womb, that is, the common womb of our mother earth? What is then the leſſon hence, but meekneſs for all to practiſe, but ſpecially thoſe in upper place, ſince none is more ſuperior then a Maſter over his ſlave? And,

for this purpoſe, the Scripture preſents us with two ſtrange examples; *Moſes* ſo choſen to advancement by God himſelf: So known of God as his friend; Dignified by his miraculous Power in the eyes of his enemies, and by the conduct of his people, that never man more prompted to take ſtate upon him; and yet it is ſaid, this *Moſes* was the meekeſt man alive. The other is *David*, when he danced before the Ark, and *Michal* reprooving him, he told her he would be more vile, ſince ſo ſhe called his humility; and confeſſes the bottom of his heart, *Pſal.*131. *I have behaved my ſelf, and quieted my ſoul, even as a weaned child.* We find this was (at leaſt they ſaid ſo,) in the intent of thoſe Philoſophers, both Sceptique and Epicurean, to arrive at *Manſuetudo, & Tranquillus animus*; to clear the ſoul like a fair and unclouded Heaven; and this was brought us by the Doctor of Heaven, *Chriſt Jeſus*, both in precept, *Learn of me to be humble and meek, and in patience poſſeſs your ſouls*; and in practice, ſtooping himſelf not to a ſurvey of our miſeries; but clad, encloſed, compaſſed with all mans infirmities, ſin only accepted; and as unaſhamed, as glorying in his humility, he cries out, tell the daughter of *Sion*, not her Servant, but her Soveraign, her King, the King of Kings, comes nnto her meek. ——— And is it not then a miſerable conſideration, a wretched ſpectacle, to ſee a proud man and a humble God; an angry, impatient, and a mercileſs man, and yet *a God of Love and long-ſuffering!* I look to Heaven, and thence I find deſcending, the Saviour of the world, (ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως,

ἀπαύγασμα, is his Deſcription, in *Hebrews* 1. 3.) the brightneſs of his Fathers Glory, and the expreſs image of his perſon, in ſhape not only of a man, but of a ſervant; He that commands Legions of Angels, and whoſe attendants they were in the wilderneſs, and proud of the office, to ſerve him as his Cooks and Butlers: And ſhall not this example work on me that am but duſt and worms? and keep me from inſulting over Inferiors, who though my ſervants, and my meaneſt Hines and Drudges, are yet reſpecting him our Lord and Father, both my fellow ſervants, and my fellow brethren?

Obſerve the provocations to this Vertue. He ſcorns the Scorner, reſiſts the proud, but gives *Grace* to the humble. The Meek he will guide in Judgement; in his Judgement he will teach them his way, *Pſalm* 25. When he ſhares the world, he tels us, *The Meek ſhall inherit the earth, and delight themſelves in abundance of peace*, *Pſalm* 39 7. which he ratifieth in his bleſſing, *Mat.* 5. 5. But this is earthly bleſſing, is it not ſo in heavenly things too? Hear him in his Prophet, *Iſa.* 61. 1. *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings*, (and we know what that means) To whom? to the *Meek*. His firſt coming was for the *Meek*, in the ſame Prophet, *Iſa.* 11. 4. *And* (to meet again with the Text) *when God ſhall viſit*, when this Son of God ſhall ſtand up to judge, and to caſt all proud, and barbarous, and cruel diſpoſitions into Hell: ſo he will then lift up the *Meek*, and never leave theſe poliſht Jewels, till he hath inſet them in heavenly Glory. For the Lord takes pleaſure in his people,

and will beautifie the *Meek* with ſalvation, *Pſalm* 149. 4. *And therefore who is a wiſe man?* ſaith St. *James*, *Jam.* 3. 13. *let him ſhew out of a good converſation his works in meekneſs of wiſdom*; for ſuch is heavenly wiſdom, at *verſe* 17. *firſt pure, then peaceable, gentle, eaſie to be entreated, full of mercy, &c.* If we preach, it muſt be in love, and the ſpirit of *Meekneſs*, 1 *Cor.* 4. *ult.* If you hear, *Receive with meekneſs the Word*, *Jam.* 1. 21. If we will both Preacher and Hearers walk worthy our Vocation, it muſt be with all lowlineſs and meekneſs, *&c. Ephe.* 4. 2. For as if in this one grace all the reſt were lock'd and infolded, ſo doth the Apoſtle ſpeak there, and reckoning up the ſeveral gifts of the Spirit, in *Gal.* 5. they ſeem all to be but *Meekneſs*, diverſified to ſeveral names. To end, I beſeech you (brethren) by the meekneſs and gentleneſs of Chriſt, *Be ye cloathed with humility*; and upon that reaſon, which is here in my Text, God viſits for rigor, he reſiſts the proud, but gives Grace to the humble, 1 *Pet.* 5. 5.

Furthermore, If cruelty exclude from Paradiſe, and diſable from ſtanding in the day of viſitation; Uſe this for terror againſt all the terrible Ones upon earth, all exalted and cruel Oppreſſors: They muſt hear of the wrath of this Superviſor in Heaven, who ſees them from thence, and from thence they ſhall in that day ſee him come to viſite for this ſin. Though they can over-ſoar and eſcape all power on earth, yet ſee what a day the Lord threatens to make, in *Amos* 8. and joyn to that the Propheſie of *Iſaiah* 10. 1, 2, 3. *&c.* and *Jeremy* 6. 6. *&c.*

Laſtly,

Laſtly, Extend this for Conſolation. *Regum timendorum in proprios greges*, ſaith he, the higheſt power on earth, can ſtretch but to their Vaſſals: but over Princes themſelves is his Perogative and Dominion, that here ſtands up in my Text; and of whom *Solomon* ſaith, he is higher then they. In the cauſe and quarrel of *Chriſt Jeſus* then we muſt put on the reſolution of thoſe three valiant Children, The God whom we ſerve, is able to deliver us, *Dan.* 3. but if not, we will not diſobey his Command for any countercommand on earth. And in this, all thoſe poor Saints of God that groan under the Turkiſh yoak, or Spaniſh Inquiſition, all thoſe poor Tenants and ſervants that live rackt, and oppreſt, and ground to powder, under the merciles and rigorous Lords and Maſters, muſt advance the eye of their ſouls, with comfort to the comming of this great and glorious Judge and Lord of Heaven: for that day of his viſitation ſhall be alſo the day of their full Redemption. My third application is to four ſorts of Viſitors. Firſt, You that are authorized over us, you *ſee* God will diſcharge his Office: Do you ſet God ever before you, his Example, and his Fear; and firſt learn his firſt viſitation in Mercy in kindneſs to us your brethren, to do us good. 'Tis *God* (we confeſs) appoints degres of Superiority and Excellency in all Orders of Angels in Heaven, in the Skie greater, leſſer Lights. Lower ſtill, Eagles and Flies, Cedars and Shrubs; among the very Stones, the brighteſt tincture given to the Ruby, cleareſt light to the Diamond. But by comparing parts of the body, the Apoſtle proves the head cannot want the foot;

amoug us specially of the Clergy, no proud insulting; for the Rule holds on this side the water too, that the *Capuchin* and *Cordelier*, the poorer part of this Tribe uphold the dignity of Priesthood, ballancing with the pomp of some superior Prelates.

Secondly, Do you visit as God, —— *ad correctionem*, and not hold it a vertue, *Laxare Disciplinam?* Remember the worlds entertaining Mahumetism is ascribed to three causes, *Pestis Arriana*, *Manichæi furores*, and the third, *Disciplina laxata*. But wherein do we need your inspection? in both, our learning, and our life. First, See to our insufficiency, ignorance; what silly things suffered not only to read, but (cloathing their fancies with pretext of the Spirit) to preach too; and then the main way of teaching in many places, yet unpractis'd, and that is *Catechising*. Alas! What is it to enrich the peoples ears for an hour, who if they sleep not, gape and praise the Sermon, as they like the Tune, saith *Ezekiel*, as they do a Love-song? *Ezek.* 33.32. Then are you over mens lives too, over the Layety to curb their wolvish and fox-like shifts, and cousenage in the Lords portion; but chiefly in that sin whereto my Text appoints you in Gods stead: for Whoremongers and Adulterers God will judge; he will visit, doth it dayly, and will then do it dreadfully. In the mean time, are you his Deputies, Delegates, Commissioners? What though the scornfull fools, as *Solomon* cals them, make a mock of this sin, a sport, and pursue it as an Art and Trade? Yet you know, it is (respecting a mans self) unhallowing of Gods Temple, a dismembring

membring the body of Christ; respecting others, a defiling of the most holy and solemn Covenant on earth, a kerving asunder those whom God hath joyned, and therefore stands the Commandment forbidding it, betwixt Theft and Murder. Lastly, Respecting the Land, it is a fire, as *Job* speaks here, at *verse* 12. devouring foundations, and hurling the flame round about it. And are not they, who have the Power of Coercion, if they do it not, as so many Spreaders of this fire, as so many Bawds and Pandars, if for Bribes, they wilfully palliate or wink at this Disorder, or look upon it through a false and coloured *Medium*? And if ever there was cause to cry loud, and lift up the Trumpets voyce to waken both you and the whole State, is it not now, when like *Egypt* plagu'd with Frogs, the Land even stinks of this corruption? and had we no other Infection, enough to bring some fearfull curse upon us all.

But are our lives so clear, they need no visiting, need none from you? No? Is not a debaucht and drunken Minister within your power? Drunkenness, a crime hatefull in the Lay, but hideous in the Clergy-man: a sin in them, but sacriledge in us; And are not you to visit for these things, and vindicate our mother from this stain? But when? when shall we see a great and rich Adulterer perform the open penance of the Church? Or when shall I hear an Arch-deacon, a Commissary, a Chancellor, or a Bishop rather, (for thats the title of God here, an *Over-seer*) rattle and fright some of these swoln and putrid offall of the Levites? these hatefull roaring Drunkards, in the midst of the assembly of their brethren.

brethren. Remember God in his visitation on *Sodom*, saith, *he will go down, and see whether so or no.* So should you, stay to enquire, and not make the Visitation (as the country calls it in scorn) a busie taking only, or passing over us like a Vision rather then a Visitation.

But who should help it? how can there any thing be reformed without presentment? this concerns a second sort of Visitors: Church-wardens. And what saith your bill my Masters? Some poor Rascall will not pay his levy, or the piper hath got a bastard: but how many hath your Land-lord gotten? Alas, Sir, we are poor people, and it would be our undoing to meddle with such. But what? your Minister, they say, he is a lewd Tosse-pot, a very drunken Sot. O no! *Omnia bene*, a good Fellow, a little given to company-keeping: thus the best of you are content to mince it, or some perhaps ready to defend him; and reason why: they keep the Alehouse, and he's the prime guest; if it were not for him they might knock down the sign. Blessed be God, I am perswaded you know not many such as I describe; but yet I fear there be some still within the compass of these marks. And dare not you present them? Nay, dare you present any thing? Shall men in office, Visitours, Wardens, nay watchmen sworn, thus play with their Oaths? What a wretched thing is it thus to fear men, and despise God, that great Lord Warden of his Church, who when he shall visit you for this perjury, what will you answer him?

A third sort of Visitours are our selves, *Seers* called in the old Testament, and *Over-seers* in the New,

New, *Acts* 20. all *Bishops*, *Phil.* 1.1. Let us then learn to discharge it, first by heeding and visiting our own hearts, reflecting on and examining our own souls, whether the God in our Books, in our Sermons be such in our secret brests, and whether we hear or feel our selves rather, when we preach, or whether our preaching run not through us like a wooden Spout, like the old Riddle of Through the wood and never touch it; never touch, never affect the heart. And then ore-look our learning, and strive to mend our nets, giving our selves (as *Tully* saith) *retoquendos*, till we become workmen that need not be asham'd, dividing the Word aright, able to exhort and convince soundly, *Tit.* 1.3. For this is *Ars artium*, *regimen animarum*, which to perform as commonly tis done, flatteringly, or lazily and perfunctorily, is both easie and acceptable, but it is too most miserable and damnable. And then ore-see our lives, and those exempt and defend from baseness, but specially that odious sin, which goes too much in black, drunkenness. The way to make the Seer overseen, to lose the eyes of his mind, to drown his holy unction in drink, and suffocate the Spirit of Grace; he must be apt to teach, (saith the Apostle;) and in the same place it follows, *Not addict to Wine*, left that disqualifie his Palate and Brain, and render him *Ineptum*, unfit to teach, or to be taught. But I hasten to a fourth and last sort of Visitors, that is, all Christians in performance of that general Duty, which concerns both preacher and People, and is indeed a prime part of Christianity, and that which St. *James* calls *Pure Religion*, namely, *to visit the fatherless and widdows in their adversity*, and

and that which will be remembred, and enquired after at the great and dreadfull visitation by the Judge of all the world, who will demand not what we have preacht, or heard, or professed, bnt what we have done. And among those works of mercy that shall follow, and felicitate such as die in the Lord, and shall then rise in the Power of his Resurrection, this is a Chief, our visiting the sick and those in prison. And the omission of this shall be taken as a neglect and refusing of Christ Jesus in person. *In as much as you have not done it to them, you have not done it to me.* Consider what I have said, and the Lord give you and me, and us all Understand in all things.

Let us pray for a Blessing, &c.

S. D. G.

THE

THE FIRST SERMON AT COURT.

GEN 3. 9.

The Lord God called unto the man; and said, Adam, *where art thou?*

1. A Text antient and catholique; for all times seasonable! fit for all places; fit for all places and persons. Is it to a King that I preach? I may tell him this Sermon, whereof my Text is a piece, was the first piece of sound Divinity, and preacht to the first Monarch-Lord of all the earth; yet preacht by a greater King, even the King of Kings, and Lord of

of Heaven and Earth. If I were preaching to a Parliament, I could tell them this was the first that ever was, in which the first malignant-Party was justly sentenc'd, and the two first Delinquents in mankind put to Fine and Ransom.

2. Take us together, without respect of persons, and the Text will serve to call upon every man here that professes himself a son and a servant, and yet is apt to forget the Law of the Lord his God. Where art thou first for the place? In whose house, in whose Courts, in whose presence-Chamber? and even this Demand, considering our usual inconsideration is enough to shiver us, as it did *Jacob* with Surely God is in this place, and I was not aware. And then where art thou? In whose Court of Judicature? and even now to be called to thy answer for the same business as *Adam* here; The breach and violation of Gods Commandment. For thou hast eaten also of the forbidden fruit; for so is the committing of any thing, against which Gods prohibition lies: and are we like then to be found *Recti in Curia?* Can we answer him any one thing of a thousand? so the Call will concern us, and the sense of the words will penetrate to our hearts also, if we refuse not, if we run not away from God, and seek to hide our transgressions; in summ, it is a Text well worthy our serious attention.

3. We may call it an Introduction to a judicial proceeding of God against man, after his sin. For after sin comes Judgement. *Premit comes.* So it was *ab origine*, *Adams* case! The first book-case that ever was: And Judgement (as St. *Peter* saith) begins

begins at the houſe, and more here, it begins with the Son of God: for as in fulneſs of time he ſent his only begotten Son in the ſimilitude of ſinfull fleſh, and to condemn ſin in the fleſh; and though he knew no ſin, yet to be puniſhed for ſin; being made ſin for us, and bearing all our ſins in his body; So here he comes in the beginning of time, to arraign and condemn ſinfull fleſh in his own Son. Chriſt is his honourable, true and only Son, begoten of his Father before all worlds, by an everlaſting generation and ineffable, that none can declare: But all the ſons of men are his ſons too by a generation declared in Ethnique Poety firſt, and then in antient Catholique and Apoſtolick Divinity, made of that Poety, *Acts* 17. αυτῦ γένος ἐσμεν. We are his Off-ſpring and Generation, we all are ſo; but our Forefather was ſo by a kind of Primogeniture, as St. *Luke* expreſly, *Which was the Son of* Adam, *which was the Son of God.*

Whence, even thus early may we make application, that certainly it will be then a poor and barren, a ſilly and impotent, a baſe and impudent hope for any ſon of *Adam* to look for Impunity. Rather all muſt look in ſeverals, one day to hear this Call of God, *Where art thou?* Whereſoever thou ſhalt be, or howſoever found dead among thoſe that live in pleaſures, drowned and ſoakt in fleſhly luſts, or choacht in worldly cares; or quick from the dead, from that diſperſion and reſolution to watery ſlime and mud, to earthly duſt or aerie Atoms: All the Maſs and Collective body of mankind once made, and then at once remade by his mighty Word, ſhall hear his almighty Word, that Voyce and Trump of God,

God, *Return you ſons of men, Ariſe and come to Judgement.* Let us in Gods name and fear do ſo now. Ariſe, quicken our thoughts, prepare for (ſince prevent we cannot) that laſt by conſidering of this firſt Judgement.

5. Wherein the parts are four; our two firſt parts, are the two Parties, appearing in and at this Judgement. God the Judge, and man the Delinquent. Our third particular, is the manner of the proceſs Calling; *The Lord God called unto the man*: And the laſt, is the matter of the Summons, *Where art thou?* which in the literal ſenſe is, *Whether art thou fled?* But in the Myſtick, it bears a kind of ſecret Increpation, and a touch of pitty, *Where art thou?* The glory of my Workmanſhip become the ſhame of all the Creatures? Into what a miſerable condition reduced, that thou art aſhamed of thy ſelf? Alas! *Adam where art thou?* and before we finiſh our Obſervations on the Text, we may come to make uſe of both theſe Interpretations.

6. The firſt part of this Judgement, is the two perſons appearing: ſo I ſaid, there were two. But yet it is not ſo; The firſt perſon ſpoken of, is the Judge, and he is preſent; The Lord is at hand. But the guilty ſinner, he flies for't, ——— *Et non eſt inventus.* But it is not poſſible for him to eſcape, or lie hid; the ſin will find him out; and we muſt all appear. *Rejoyce O young man* (ſaith *Eccleſiaſtes*) *Eccle.* 11. *in thy youth,* ——— *in exceſs of Riot, Pomp, Rage, thou canſt cover all under the fig leaves of youth*; but know, that for all theſe things, God will bring thee to Judgement, young and old, without

out difference; every ſoul to anſwer for every thing done in every body. The Judge is of pure and fiery eyes, ſees down through darkneſs to our hearts and reins; no caſting of miſts, no deluding of this Judge; and then no need of long proceedings, frequent ſiftings, and tedious Cribrations of the cauſe; for all things are naked and bare in his ſight, all evident and clear before this Lord; for this Lord is God, *The Lord God is his name.*

7. Now the names of God are referred to two heads. 1. Simple and abſolute; or 2. In Relation to us. Of the firſt ſort, Some reſpect his Eſſence or Nature, as that name which we know not certainly how, but we are taught to pronounce *Jehovah.* Some reſpect that which we call (but yet in tender ſenſe dare ſcarce call it ſo,) his Perſonality, as the names of Father, Son and Spirit: And ſome, his Attributes Eſſential, as Juſt, Holy, *&c.* The ſecond kind of relative names, are ſuch as King, Governor, Preſerver, and this of *Dominus* here, *the Lord,*

8. Firſt for the Name, and ſo the Nature of God; it is an Ocean too immenſe and boundleſs for our diſcovery; An Abyſs for the ſounding of our light and frail reaſon to propound. And concerning this Title *Lord,* I will not enter (though my Text lie near the Creation,) into that curious diſpute which yet amuſed *Tertullian,* and St. *Auſtin* afterwards, whether this ſtile then only and properly began in the worlds beginning, and could not be attributed to God before. Such ſpeculation is but drie and uſeleſs ſtuff; I will rather tell you what the School tells us of all Gods Names in relation, that is,

such Names are not really in God, but in the Creature. So as God is called *Summum Bonum*, not because God cannot admit a composition of those two, or any pieces, but because his *Bonitas*, as comprehensive of all other, and diffusive to all, so supereminently above all; And because all that retains the name of Good, as derivative from him; so in it self defective, and to us deficient in compare with him, (saith *Aquinas*,) and yet even in affecting and accepting such names, God delivers himself to us in a gracious way of endearment. For where men aspire to Honor, and ascend to titular additions therefore that the swelling vapor of a *Longa Pagina* (as he calls it,) may lift them like a Pageant high in the air, and hal'd from the community of baser earth, God in a wonderfull descending still vouchsafes rather to honor his servants and Clients by sometimes assuming names of particular and individual reference, as the God of *Abraham*, the fear of *Isaac*; sometimes of general appliance to all the Israel of God, as is the large extended and branching Tree, the spreading Sun in an Expansion, Dilatation, Emanation, Communication, Consolation to all his servants in this full and chearfull name of *Dominus*, the Lord.

9. Which name in the strict and proper acceptation (they say,) can belong of right to none but God, by reason it includes these two conditions. First, He that is exactly *Dominus*, may at his pleasure use the thing whereof he is Lord; enlarge, diminish, change, annihilate, that is, as far as the nature of the thing will bear; And who is so supream on earth? Secondly, The absolute Lord stands

ſtands in need of nothing, but is endued with a proper innate and ſelf-ſufficiency; And who can boaſt himſelf to be ſo abſolute? *Vnxi te in Regem, —— & in caput*, are notes of humane eminence in the Old, and as plain is that of ἐπίσκοπον in the New: One from *Samuels* teſtimony, a Seer and a chief Prophet of God; and the other from St. *Peter*, a prime Apoſtle, both inſtructed in the Will of the Lord here: And yet no *Saul*, nor *Roman* Emperor, nor any ſupream Head and Governor on earth ſince thoſe times can ever ſay, and ſay truly, ſo much as to the foot of his body Politick, I have no need of you; much leſs then can the feet or legs, the ſides or arms, or bulk of the body, though never ſo big, ſay to the head, (miſtaking it for a Perruke,) ſay, We have no need of thee.

10. It was (as is imaginable) for this Energie in the reſtrained ſenſe of the word, that the Septuagint everywhere render *Jehovah* by κύριος, the Lord; and ſome ſuch reverence to the name made *Auguſtus*, (ſure) ſo reſpective and nice, as not to endure it; and *Suetonius* reproves *Domitian* of incredible arrogance, for not diſclaiming that uſual acclamation in the Amphitheatre of *Domino fœliciter*: Well might his Poet then recant, and repent his Inſcription of *Dominus Deusq; noſter*. And yet we know what he that ſits in that Emperors Throne, the triple miter'd man of ſin, or if not ſo, yet ſurely ſinfull man doth dully and damnably retain, and bluſhes not to this day to wear, and bear from his Poets and Paraſites in Print of *Dominus Deus noſter*, our Lord God the Pope. And yet for the term of *Dominus* alone, as in our language,

tis cheap enough: The words *Lord* and *Sir* being very near allied in sense; so in the Latine now, and all those crums and drops of *Spanish*, *French*, *Italian* Eloquence, into which the Latine is broken and dissolved, it signifies no more, it confers no more in usual phrase. And in the very Greek of the New Testament, so near *Augustus* dayes, it is evident enough that their κύριος was but equivalent to our *Sir*; for it is observed that *Mary Magdalene* gives it there to our blessed Saviour, and at the same time envies it not, but affords her κύριε *Sir* to the very Gardiner.

11. But a more usefull Note from both these Names together, we may make out of St. *Bernards* rule, *Omne nomen Dei in Scripturis*, &c. Every Name of God in Scripture sounds of Mercy or of Justice; and both these are in this judicatorie, to shew that *Adam* had now provoked not only a glorious God, holy and just, but his Lord Gracious and full of kindness to him: This raises the wind into a foul storm; swels a brook of disobedience to a Sea, when man the master-piece, the favorite, turns against his God that had made him a kind of under-god, given him dominion too. For the *Habendum* enters with a *Dominamini*. It was my Lord *Adam* from the beginning; a Lord Lieutenant under the Lord of Hosts in three great Counties, of the earth, and air, and Seas, and of all things therein, with power of life and death. Ingratefull man to make offence gainst his maker! the creature rise against his Creatour that raisd him from the dust, sustain'd, plantd, pleasur'd him with infinite varieties of sure and real favours. This on the Remorse was it that cut

David

David to the heart: *Againſt thee O Lord, againſt thee have I ſinned, and done this evill in thy ſight:* No wonder if traiterous man on this recognition of the Judge offended, hid himſelf, and ſought for ſhelter among the trees, and even there remained ſtartling and umbragious, being chaſ'd away by the fiery indignation of a powerfull God; eſpecially with this co-conſideration that his treaſon had been committed againſt a Lord ſo gracious; But whether this Gracious and great Lord God was the ſecond Perſon, the Lord of Glory our bleſſed Redeemer Chriſt Jeſus (as ſome will have it conceivd both of this and other apparitions in the old Teſtament) I ſtay not to determine, nor to enquire. But thus far only this Note will eaſily fall upon, and into our conſciences, if we reſiſt not, if we deſpight not the Spirit of this Grace. Namely, that we ſhould bear an infinite deteſtation to ſin, which procured at firſt, and hath that malignant properte intrinſick and everlaſting in all ſucceſſive ſin and ſinners, to provoke ſtill the anger and offence of a moſt gracious Lord; and if ſo, then to think further of that infinite Grace, and Love, and goodneſs, which even after ſin commi ted could procure that Lord to compaſſion, and could draw ſo deep a deſcent of Mercy, as to ſubmit himſelf to his moſt bitter Paſſion; whereby he gives every wounded ſoul a clear aſſurance in an open pardon ſealed in his own blood; and alſo in this very Name leaves an Intimation, that all our diſobedience, all our foul, and many, and weighty ſins, fall yet within the meaſure and compaſs, and cannot ſink us paſt or beneath the mercies of a gracious Lord God. And therefore

we to raiſe our ſouls upon this double Name, as on a pair of powerfull wings, overſoaring deſpair, and flying up into his boſom who is our hope and life, our dread and Love: our Judge indeed, but yet our Advocate, that calls to us, Come to me; and whoſe blood cryes for us; and we therefore to cry to him with that Diſciple newly awakened to that frightfull, and that delightfull double ſight at once, both of his ſin and his ſalvation in Chriſt; which made him ſo reſolutely and ſo cheerfully take and wreath theſe Names together with *Meus* in the appliance, *Dominus, Deus meus*: my Lord and my God,

12. This inſtruction I know, and ſo you will apprehend it, ſits far better with the Texts of the new, and yet is no ſtranger in the old Teſtament. For even *Iſay* and *Malachy*, in their clear and frequent forementions of our Lord, retain as well the Reliſhes of Evangeliſts, as Prophets; and *David* openly ſings and playes him on his Harp, as Evidently, as Elegantly: Nay, not ſo vail'd in *Moſes*, but that this very place of *Geneſis*, ſo early in the worlds infancy reveals (ſome think) the very perſon, ſure we are the Office of our Lord and Saviour: whoſe after-manifeſtation and coming to deſtroy the works the Devil had made, is promiſed within ſix verſes, and call'd *a bruiſing of the Serpents head.*

13. But let us purſue this ſame conſideration another way; that a gracious and ſo a glorious Lord and God is offended, and by ſin drawn to an oppoſition, to an enmity with his beloved creature man. The vileneſs of ſin is many wayes diſcovered in the language of the Holy Ghoſt: It is to a main height of expreſſion, when God deſcends to ſo low a com-

compariſon, as that in *Amos*, *I am preſt under your ſins, as a Cart is preſt under many ſheafs.* My Rebellion, my ſtubbornneſs is a dangerous ſin done againſt my Prince, or Paſtor, or Parents. And my violences, my cruelties are heavy ſins, becauſe in them I oppreſs my brother, as a good man, it may be better in his eye that made us both, then my ſelf. But did I ever underſtand till now, that I may oppreſs him that is *optimus maximus*, my God alſo? *Is it not enough to weary men* (ſayes the Prophet) but ſhall I dare to vex and weary my God alſo? and afflict and grieve my gracious Lord and his Holy Spirit. No wonder we find *David* complaining, *My ſins are a ſore burden too heavy for me to bear*, when *Davids* Lord tunes his voice to the ſame key, *Your ſins are a ſore burden, too heavy for me to bear.* Doſt thou not ſee O vain man by this, the vileneſs, the odiouſneſs of thy ſin, which makes him impotent that is Omnipotent? As alſo in that term of *Abomination*; How frequent is the uſe thereof in holy Scripture, to cauſe us to write this leſſon into all our ſouls from thence? Nothing makes us ſo ugly ſpectacles to that Lord our God as ſin, which cauſes him to turn his face away in diſpleaſure, not able to abide us in his ſight, nay forced to deny his own workmanſhip, *Depart, I know you not*; thus making him ignorant that is Omniſcient. And yet above, and beyond, and beneath all theſe we may collect the height, and breadth, and depth of a ſinners dangerous and fearfull condition by thoſe ſpeeches of anger and provocation. The wrath of a King is as Meſſengers of death, the Wiſe man tells us, *and he that provokes him to anger, ſins*

against his own soul. What is it when we provoke the holy one of Israel to anger? *O Lord, rebuke me not in thy anger*: if in that mood I be called into Judgement, O Lord, who is able to abide it? And this is doubtless one of the depths of Satan, one of his main aims in provoking us to sin, that thereby God being provoked to anger, may declare himself our enemy: What shall we then say, Men and Brethren? What will we then do? May we not then say justly, that other Lords have unjustly reigned over us? *Infœlix Lolium, & steriles dominantur,* —— our base and barren lusts and pleasures have indeed justly by Gods permission, and by way of punishment had dominion over us, by our willing submission of our souls to their sway and tyranny: And will we still do so, continue in sin, still make a mock of gross and grievous sins, never startle, or admit the least umbrage of remorse at open blasphemies, and often Adulteries, drunkennesses? Are not such mens Souls and Bodies, States and Children in a fearfull manner engaged to the wrath of God, which they hourly provoke by these abominations? Alas! poor wretched man or woman, however titled. Preacher or Hearer, Lawyer or Courtier, Lord or Lady, every wickedness, every known sin I dwell and delight in, and resolve on, is not only a touching pitch, whence inevitable defilement, nor a carrying fire in my bosom, impossible to escape detriment, but is an opposition, a rebellious outstanding and sleighting of my God; enmity: for the wrath of God is manifoldly proclaimed from Heaven, and Wisdom cries it in the streets; Gods Declaration we are not ignorant of;

and

and dare we then deſpiſe? If I be a Lord, where's my fear? What earthly Monarch, the anointed of the Lord (unleſs ſuper-anointed with the ſpirit of patience and meekneſs above mortals,) can endure his lawfull Commands to be vilified? And can we look for leſs then ſuddain execution of that wrath which is drawn out, and ready to fall on ſinners, and hath been the ſinners caſe from the beginning? *Adam* was our firſt Father that found it ſo, and we his ſinfull iſſue, on whom the ends of the world are come, do, and ever ſhall find it ſo till the conſummation; for the perpetuating of this proceeding in God is made manifeſt by that of the Apoſtle, where he ſhews us plainly, and as if he ſaw the arrow falling, or the lightning blaze of Gods revengefull fire ſeizſing on, and cingeing the ſinners hairie ſcalp that goes on ſtill in his wickedneſs; For ſuch things ſake, (ſaith he,) look about you, — *Behold the wrath of God cometh upon the Children of diſobedience.*

14. Methinks I ſee ſome *Bravo* now, ſome ſcornfull fool (as *Solomon* blazons the witleſs and wilfull ſinners coat,) turn his half-face, and ſtearing and ſwearing, urge me with a *Why Sir?* Is God ſo dreadfull an enemy? Yes; even thou ſhalt find, and believe him ſo at laſt, if not too late! Thou that in youth, and in thy ſtrength and wealth art loth to belive him ſo theſe ſeven yeers yet. For obſerve in God thoſe two properties which make an enemy formidable. 1. Power unlimited, carries not the third part of the world, (as he ſaid of *Scipio,*) on his neck, but holds up, or caſts down all at will & pleaſure, ruling over all, as Almighty, doth what he will in the

Armies

Armies of Heaven; and him that walks in pride, he is able to abaſe on earth, blaſting beauty, and youth, and ſtrength, and riches, and wit, and all thy growing hopes and fortunes with the very breath of his diſpleaſure. And ſure this very firſt conſideration of Gods infinite Power will ſhudder every meer humane, make every undeviliſht boſom tremble. It was a King that ſaid it, and a man after Gods own heart, and no doubt felt it in his own heart, *Stand in aw, and ſin not*; In aw? Of whom ſhall Lords and Kings ſtand in aw? of him that is King of Kings, and Lord of Lords; The Lord God; I ſay unto you, *Fear him*; Fear him that is able to deſtroy Dominion and Regality, able to reverſe all victories, confound all earthly glory with diſgrace, and compound all worldly honor with the duſt, that is the Lord God here in my Text. Set not light by him that is able to hurt or help, was *Ethick* advice of the *Ethnick* Preacher, *Ariſtotle*; but it was a divine ſentence in the lips of the King before, the royal Preacher to Gods own darling people *Iſrael*, *Contend not with one ſtronger then thou*. And the famous Preacher of the Goſpel to the *Gentiles*, St. *Paul* opens all ſinners eyes and ears to apprehend this enſuing danger in that applicatory queſtion, *Do we provoke the Lord to jealouſie, to anger? Are we ſtronger then he?* 1 *Cor.* 10.22. Tuſh, this is needleſs now, ſaith my Gallant; Who knows not this? *ſtronger then God?* Who ever opened his mouth to ſay ſo? But yet there is an inteſtine, there is a viſceral Blaſphemy, as well as oral, and as ill every whit. The fool that ſaith in his heart, *There is no God*, or elſe a blind, a drow-

ſie,

ſie, or an impotent God, either he cannot, or he will not regard ; all ſuch ſecret thoughts are as open Blaſphemies, though not ſo infectious. And therefore I beſeech thee, whoever thou art, for Gods ſake, if not for thy own ſouls ſake, to take notice, and to beware; For doſt not thou conceive that every hard-hearted, every unrelenting ſoul feels ſome ſuch ſuſurration in the ſecret & ſilence of her own Cloſet and Cloiſter, ſome ſuch carnal inſpiration, while ſhe reſolves not to repent, but to continue in known ſins ? and ſaith in effect , I have heard much of Gods Power, and the Preacher would make me believe that the Word of God is a Wiſdom divine, and Gods heavenly Power to my ſalvation ; But ſure I find that Word (let them read it, preach, urge it never ſo forcibly,) is yet too weak, and all their ghoſtly Councils and Exhortations of no value : I am ſure, I never yet found them prevalent with me, but that I am able, during the very Sermon-time to ſleep ; and find that I am not only proof againſt all their perſwaſions, but perſwaded that neither this man, though well voyc'd , nor that, though cryed up for a powerfull Speaker, nor the whole Tribe indeed, ſhall ever be able to prevail over me. 'Tis true indeed that God only can break in upon mans ſoul, and the Word we preach, which is but improperly called his Word, and is ſo no further then we are carefull to ſeparate the precious Truth of Heaven from earthly inventions or conjunctions. Yet take heed of deſpiſing the meaneſt Inſtrument that God ſends upon this Embaſſie, and reſolve that all Reſolvings againſt the charming Power of Gods, are from the ſuggeſtion of the

foul ſpirit. And if any of this audience ſhould be infected, I ſay, if this ſhould be ſo, though (Beloved in Chriſt Jeſus,) this ought not ſo to be; and though I fully hope for better things of you; yet for fear it may be ſo, by reaſon of our common frailty; and if this qualification of Omnipotency in God ſhake us nothing, yet let this that follows; trie to diſimprove and prevent, or infeeble all the Charms of the Serpent, and diſmantle all the ſtrong holds and forts of Satan in our hearts which would put us on Gods Comminatory *Morieris*; That there is a ſecond property in God (I might name many more,) which makes an enemy terrible, and that is, *The affection of Hate. My enemies are many and mighty*, (ſaith *David*) and yet we do not hear the worſt, *and they bear a tyrannous hatred againſt me*; there's the bottom! And though ſuch an hate in God is not, nor ever can be towards man, or any other creature; *for he hates nothing that he hath made*: yet ſin is a thing that he never made; a thing begot betwixt the devil and our own corruption, and that the Lord is ſaid to hate *with a perfect hatred*; and it muſt be ſo, *for the righteous Lord love: Righteouſneſs with a perfect love*; and this hate in perfection ſpreads to the whole Tribe of ſinners for ſins ſake, *All the Workers of Iniquity*; and while they live in their ſin it mars and makes odious their moſt exquiſite Actions. The predominant venom of ſin turns the nature of their beſt performances, and makes the moſt acceptable Sacrifice abominable; *Their very prayers ſhall be turned into ſin*: And when they are dead, as their names rot and corrupt the very Air, ſo their ſouls

are

are ſent to endure thoſe exquiſite torments prepared for the Devil and his Angels. I have done with the firſt.

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15. OUR ſecond part, is, the ſecond Party appearing in this Judgement, *Man*, the Delinquent. I told you God was an Ocean ſoundleſs, fathomleſs; and when I find St. *John* telling me that Chriſt who is God, need not that any man ſhould tell him what is in man, for he knew; it leaves a little of the knowledge of man behind it, namely this, That man is a thing not, or not well known to any but Gods not to another, not to himſelf. And when I hear his ſervants *Job* and *David* put that Query, *What is man?* they both put it to God himſelf to anſwer; and in thoſe very anſwers which they make by Gods own inſpirations, we find and know ſtill that man cannot be found and known, and that there are corners and Incognita's in this Microcoſm, that are not laid out fully in any Chart, but left only to the diſcovery of him that is *the ſearcher of hearts*. But yet for our preſent purpoſe and ſuddain apprehenſion of man, I will turn you but to two books, if I do that; (for there is much reaſon, I'le be brief, if for nothing elſe, yet a little to quit and recompence my former being too long;) And the firſt book ſhall be this of the Creation, this very book of *Geneſis*, and but one place in the book, *Chapter* 2. *verſe* 7. *The Lord God formed man of the duſt of the ground, and breathed into him, into his Noſtrils the breath of life, and man became a living ſoul. Scire* (we ſay) *is per cauſas*,

and

and here they are; at leaſt here we may ground our ſelves upon the ground-work of all that is in our bodies. All that gentle, noble, royal blood in mens veins, and all the matter of the Merchants, of the Divines, of the Councellors, or Courtiers, or States-mens very brains, all our pride and honor; if we be proud of any materials in blood, or brain, or face, or hand, or foot, we may ſoon find all our pride and honor in the duſt, with a double mention and Inculcatiou of Duſt, and duſt upon all mankind. God at firſt beats down all Supremacies ſtill amongſt men in compare with God; all right or wrong Honorable; and ſo all right or wrong Reverend too. Here we have ventured at this inſtant to make an Aſſembly of our ſelves in the preſence of God, and in the Courts of his own houſe, male and female, with differing faces, differing out-ſides too, or cloathed in Purple and fine linnen, with hanging on of Gold or coſtly Array, or clad in skins of beaſts over our own hides, and with girdles of skins, as *John* the Baptiſt, but yet with far more differing inſides, full of youthfull or wanton fires ſome, and ſome with fierce and cruel, or treacherous and bloody thoughts; ſome perchance willing Hearers, and ſome glad only to be here at this time, if for nothing elſe, yet out of an hope to catch ſomething from the Preacher, if he ſhould be ſo ſilly as to flow into diſtempered and partial Invectives, and anon ſad to find their malice deluded; Nay, we may well ſuppoſe that ſome Papiſt may drop in upon us now, or Separatiſt (at other times) afford his company, and ſneak into the Church to hear what News, and then hit his very heart againſt

this

this ſuppoſition. But I will enlarge my ſelf in a comprehenſive Note for all this Audience, whatſoere we are, what uſe ſoever ye mean to make of the Preacher and the Sermon, being both plain & homely ſtuff, and will ſerve perchance at dinner to fill out diſcourſe, and help to hold comparisons: However God deprehend us now, or apply himſelf to us here, or we to him, and his Vicegerent, in our affections or intencions good or bad: Once, however we differ, yet one primordial and finall ſentence is paſt upon us all; one Law gone out and over all mankind, that arreſts, and enwraps, takes in all (Prince and people) and layes up all together; Duſt thou art (be ſure) and (as ſure) to duſt thou ſhalt return: Every ſon of man like the firſt from the earth earthy. A good touch this is by the way to humble us even in our moſt exalted imaginations.

16. And though we hearken to the reſt of mans Deſcription with more alacrity, which tells us ſo man became a living ſoul; yet if thou do not become that ſoul, but ſpoil'd it in the wearing; nay, if that ſoul ſerve thee only for ſalt to keep thy fleſh from putrefaction, if that ſoul become not a new ſoul; though man be a living ſoul, yet better he had had neither ſoul nor life, unleſs the new man, the ſecond *Adam the Lord from heaven heavenly*, become the life of thy ſoul, and thou lead a new life, by the power of the Son of God; if the quickening Grace of his mighty Spirit, if the ſame hand of the Lord God here that formed, do not reform thee. We talk of Reformation, and Reformation in State and Church: I am not able to

look

look to those things of my self, but I am able by Gods gracious assistance to look to this reformation of my self. And certainly as families make towns; and they make Common-wealths and Churches: so private and particular persons are the roots and springs of all, and their several Reformations are the roots and springs of all Reformation too. But yet as in Reforming States, I doubt not but Statesmen, and the most stately of them had need to be instant in prayer to God; or else without his blessing all may prove but a shock and conflict of wits: nay worse (for *Bella, horrida Bella* may ensue) except he bless, unless the Lord God keep us, Builders and Watchmen shall do all in vain: So is it manifest in the reforming of our souls; *for we are his workmanship created in Christ Jesus to good works*, Eph. 2.10. And this discerning the work of God in his own breast, is that other book to which I would refer man for discovery of himself. The book of conscience it is which lies open, and layes man open to himself; if he read there and find *digitum Dei*, the Hand-writing of God both of Law and Gospel in his heart, ingrav'd in that Table, then it is another, a second book of *Genesis*: ἀναγέννησις, a new beginning of new Light struck up, and a new Birth of a new world of Beauty, and harmony struck from his old chaos of corrupt Nature, and a new Testament, Βίβλος γενέσεως, The book of his Regeneration, Gods spirit bearing witness with his spirit, *that he is the child of God*, and a Volume, a tome, a piece of Gods works; nay, ποίημα, *Eph.*2,10. A Poem, a masterpiece of Gods own workmanship in Christ Jesus, Reformed, reviewʼd,

view'd, and corrected by the Author, and purged from infinite errors; & is *in Lucem editus*, Reprinted and comes forth into the Light *multò auctior & locupletior*, that is, *Emendatior*, in this new and second Edition. But how shall I know this? Indeed that Question is turned into a tormenting scruple by some evil Informers; but the knowledge is easie to them that will observe the alteration. Even as we know an A B C from a Testament by the contents and augmentation: And even as certainly, and as sensibly as I find my self past *Genesis* when I am in *Exodus*. For this, *Genesis* doth ever resolve into an *Exodus*, that is a going out of *Ægypt* in a Deliverance evidenced to his soul from the thraldom of sin, and tyranny of his own corruptions, by Gods mighty hand and out-stretched arm, and a Passover by the Lambs blood sprinkled, and flesh eaten with the sowr herbs of Repentance, and a leaving behind him, those rocky dangers and roaring wilds of sin, and sea of vanity, from whence when he looks back, he stands still, and beholding the Salvation of the Lord, he fears the Lord and believes the Lord, as tis in *Exod.* 14. ult. *and sings that song of* Moses *and the children of* Israel, *Exod.* 15. *The Lord is my strength, the Lord is become my salvation; who is like unto thee O Lord, glorious in holiness, fearful in praises, doing wonders*! If now we should proceed from hence to fall upon the Redargution of such as mind no part of this Learning, and hating to be reformed, are loth to look into these books, I should shew my self unmindfull of this presence, and too far stretch my abusing of a Royall patience; reserving therefore what may make up another exercise, I conclude with prayer.

THE SECOND SERMON ON THIS TEXT AT COURT.

GEN 3. 9.

The Lord God called unto the man, and said, Adam, *where art thou?*

1. IN the first opening of this Scripture, which is an Introduction to Gods judicial Proceeding against Man after his sin, and so the first Book-case that ever was recorded; and being a leading case, should therefore premonish all the sons of *Adam*

Adam to prevent a Second by a timely consideration of this first Judgement, I made four parts; the two first, are the two parties appearing in this Judicature; God the Judge, and Man the Delinquent: The other two, are the manner of the Process by way of calling, and the matter of the Summons, *Where art thou?* Of which the sense is double, by way of Question first, and then in a way of Commiseration.

2. Concerning the first particular, and the Judges names of *Lord* and *God*, I spake fully the last time, and of the dangerous nature of sin which provokes so great, and then so gracious a Lord God to indignation, to hate, and then to punishment. Finding this boundless Ocean of God, his Names and Nature too profound, we came to a discovery of Man, our second Particular; and observing how hard it is for man to search into himself, for the advancement of every mans learning in this difficult point I pointed you to two books: the first, this book of *Genesis*, and therein Principally the fourth Chapter, verse 7. wherein is laid down by God such a description of man as will let us easily discern our wretched and earthly materials; which to reform, I told you of the other book, the book of Conscience, wherein as in a Glass, a man man view himself, and see of what fashion he is; that is, whether yet abiding in *Genesis*, or be past over into an *Exodus*, and escaped in some good measure the corruptions which be in nature and in the world through Lusts. And now it is fit we fulfill what was promised of annexing hereunto a Redargution of such proud or dull people as seem to scorn the

Perusal of these two volumes full of heavenly Instruction, but specially abhor to look into the last; and therefore my Reproof shall chiefly intend and pitch upon that part of their Delinquency.

3. Two sorts of men then there are both ignorant and arrogant that reject this book of Conscience as *Apocryphal*, nor endure thereby to be put to their Purgation, to their Clergy, where the Versicle is both Greek and Latine, Heathen and Christian too, γνῶθι σεαυτὸν, and *Miserere mei* too; both irksom and unpleasant Doctrines to them. The first of these is the Painted Pharisee, who thinks himself, and thinks he is scarce to thank God, and thanks himself that he is not like other men: but one *per se* that can predestinate, elect, call, justifie, sanctifie and glorifie himself; for he can view and review, and discover and relate at pleasure those Records above, and find or set down there his own certain, and it may be the name of a special friend of his too (if he think fit,) in that book of life above, without searching those rouls above, or examining the book of his own life. For as we have Mushrum Preachers, Lecturing before reading, and a birth before conception, miraculous Fellows: (And I would that were the worst, would it were but froth and vanity, and a tedious nothing, and that they did not conceive mischief, and bring forth sedition;) So their Disciples, or rather their Patrons and Matrons too, can make sure work of their salvation without working it out with fear and trembling, and are perfect in Heavens way by a directory of their own private spirit, without book. The second is the meer worldling,

Filus

Filius terræ, earth-born and bred, that comes up like a vernal flower in green and yellow; a kind of *Narciſſus*, and like him becomes his own glaſs and book; There he ſtudies, and pores, and doats day and night, and eſteems himſelf a rare piece, becauſe fairly bound up in Velome with ſilk ſtrings, painted, and guilded, and emboſt with his Arms, and Empreſs engraven, and printed *cum priviligio* in a large *Folio*, —— *Stultitiam patiuntur opes*; But *Quid intus?* He that runs may read him through; In the very Frontiſpice and Title-page in capital Letters, ſtand *Caro*, and *Carion*, and *Carcaſe*, —— and —— nothing elſe, but a few ſcatterred Principles and Concluſions of fleſh and blood: Or, if *Homo* be there, 'tis ſunk beneath his *ſpecies*, and drowned in Animals —— *in malis*; not beſet with, or ſet on by, but ſet in evil, —— *in maligno poſitus*; and it is a Permalignancy, like a compleat Armor, *from the Crown of the head*, ſaith *Iſaiah*, *to the ſole of his foot*. It is not quartering, nor a Party *per pale*, but his whole Scutcheon is *una litera*, Coat and Creſt, and Supporters and all. *He walks with a ſtiff neck*, (ſaith the Scripture) *and ſtrengthens himſelf in his Wickedneſs, and makes his boaſt that he can and will do miſchief*; and yet this wretched thing will brag of Deſcent, and coming in with Conquerors and Kings. Alas! Where art thou O vain man? Here I am ſure both he and we were once in *Maſſa corrupta*; Our prime Anceſtor (you ſee,) a Rebel, and the next of our kin. —— *Illud quod dicere nolo*; we can get no Credit by naming him. And then in this miſerable condition, if he be a King on earth, never ſo highly born,

unleſs he be born again, he can never enter into the Kingdom of Heaven, unleſs waſht and made Kings and Prieſts in his blood, and reſtored in that ſecond *Adam*. The meer natural man may derive himſelf from *Belus*; but Gods calls every ſuch man a ſon of *Belial*; and his condition is *Bellual*, nay worſe then that of the brute beaſt, though he be a man ſtill; And though this may anger and offend him to be told thus barely of it; yet ſuch a man (but I ſhall hope there is no ſuch man here) muſt know that if he remain in that mind ſtill unappall'd, inſenſible, and therefore careleſs to prevent the wrath to come, that he hath deveſted man, or loſt at leaſt all excellency above beaſt, though he be yet a ſeeming man, and a ſeemly, and an handſome man, a proper valiant brave gentleman, or a curious dainty man, never ſo great, ſo noble a man, and take in all that can be in a man. For wretched man his Anceſtor is here cited in that nature, and deprehended in that notion of a man. *Adam* (you ſee here,) though fouly bruiſed inwardly, is ſtill a man after his ſin, though now made of good evil, and miſerable of happy. Sin deſtroyes not humane nature in the act or habit, but in the harmony. The Order, and Beauty, and Excellency of our nature (like a Clock thats broken,) is loſt, defac'd and ruin'd. What a fillineſs is it then to argue ſin as meerly nothing, and make a mock of all reproof, becauſe it introduces no decay, no ſenſible alteration in the body? And yet ſome acts of ſome kind of wickedneſs are forcible even to thy corporal deſtruction, and thou mayeſt come to mourn at the end when thou haſt conſumed thy fleſh and thy bo-

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dy, that very body of thine which thou loveſt better then any body, better then thy own immortal ſoul. There is ſuch a Text as applies it ſelf to thee (perhaps,) in a literal ſenſe; and if not to thee, there be too many able to comment upon't, and he is bleſt that is not conſcious now, or whoſe body will not call upon him ere long, and repeat this part of the Sermon in his own woſull experience. But be it granted, (as it muſt,) that ſin is an inſenſible averſion from God, rather then a ſenſible apprehenſion of loſs, or pain, or change in nature; yet we know it is held a dangerous Symptom in a ſick mans ſtate if he be ſenſeleſs, and when he lies for dead perceives not his infirmity: ſo it is to be heart-ſick of ſin, a captive taken, and no feeling of his ſickneſs, nor deſcerning of his own thraldom. What is then to be done? but to take up our book of conſcience, and read, and find there our diſtemper, eſpecially by applying it, and comparing it with the book of Gods declared Will, find our *Errata*, and labor to an amendment of life; for to ſuch is that ſharp but ſweet voice of the Spirit directed, *O conſider you that forget God and your ſelves*; and again, *Ariſe thou that ſleepeſt, ſtand up from the dead.* And ſince ſin and our humane nature are from the beginning, ſo, not only concorporate, but friendly and familiar, and ſo agreeable each with other; learn not to reſt content in our pure, that is, our impure Naturals; for they are ſtil'd the *Preſſe mony* to Impiety by St. *Ambroſe*, even theſe which we ſtile commonly admirable natural parts, if unſanctified, leſt that name of a *Natural*, or what is worſe of a meer carnal man

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ſtick ſo cloſe unto us, that great, or rich, or high ſhall only ſerve to skrew it faſter, or ſpread it further to our Reproach. Labor to deveſt this old and earthly *Adam*, the former Leven of corruption; learn to purge away, to caſt from us in an holy ſcorn thoſe rags; (for if our Righteouſneſs be a ſtained Cloath, what is our unrighteouſneſs?) And learn and labor to give all diligence to enrobe our ſelves in the rayment of our elder brother, the *Second Adam*, whoſe odor may make us acceptable to our heavenly Father; This is that *Pia moroſitas*, that *Sacra fames*, in the proper ſenſe that holy hunger, and honing and whyning; that pure perverſneſs of the ſoul, when like earthly minds in point of food, or garments, or building they can never leave, but take up dayly new deſires. We are diſpleaſed from time to time with our preſent weak condition, and deſirous to encreaſe in Grace, and grow up from one meaſure of perfection to another, *cleanſing our ſelves from all filthineſs of fleſh and ſpirit, and perfecting holineſs in the fear of the Lord.*

4. But this will never be done by any voyce of Reaſon, any moral ſwaſion, or any peruſing the Hiſtory of the Bible, (ſay ſome what they pleaſe,) together with the beſt and ableſt Expoſitors; no, nor by the Ordinance of God in the Miniſtry of man; if we rely only upon that, be the man never ſo wiſe, never ſo eloquent, learned, mighty, (and which is the beſt mighty,) mighty in the Scriptures; *Paul* was learned and laborious above them all, *and a Wiſe-maſter-builder*; and *Apollos* had the ſtriking and powerful way of *Preaching* textual Divinity; yet we know it is not aſcribable to the plant-

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ing of the one, or watering of the other, —— No, —— *Magiſter intus docet* is St *Auſtins* aſſertion; and here it is the Lord God that ſpeaks unto the heart: So it is ſaid, *The Lord opened the heart of* Lydia *to attend to thoſe things which* Paul *preacht. Iſaiah* may lift up a loud and ſhril voice like a *Trumpet*; and *John* the Baptiſt *may mourn and crie in the wilderneſs*, nay our Saviour himſelf in his Miniſtry (and he ſpake ſo as never man ſpake,) *was unbelieved by ſome, and mockt by others.* It is only the inward voice of the holy Ghoſt which like *a mighty ruſhing wind fals, and fils, and ſhakes the place and perſon where it comes; and that voice can break the Cedars of Lebanus; ſubdue all hearts, and bring all high exalted thoughts down to the obedience of Chriſt Jeſus our Lord.* Againſt the power of Nature infecting, God uſes the ſecret inſtilment and inſpiration of his Grace; and againſt the calls of Satan and this preſent evil world, man hath no ſure help of himſelf or others, but to hearken to, and obey the call of God; and thither we are come; that's our third part; The Citation, or the manner of Gods proceeding here with man by calling, *The Lord God called unto the man.*

5. Wherein our firſt care and diſquiſition muſt be to know what is meant: For ſome have thought this was only ſome diffuſion, ſome ſcattering of the raies of Gods glory appearing in the Garden; and others interpret this of the ſecret conviction of *Adams* conſcience: both which may be true, but not warrantable, nor to be fixed upon for expoſitions, becauſe theſe leave us unſatisfied: For God appears, where he calls not; and for that of the Delinquents ſoul

being

being troubled and affrighted, it was doubtleſs ſo: yet the holy Ghoſt would never (we ſhould think) have delivered over to Poſterity the firſt mans Plea in words, had it only been a paſſage of his thoughts: moſt probable therefore is their opinion of an humane ſhape, & certain aſſurance of an humane voice, wherein the Lord God called unto *Adam*.

6. This alſo we rather embrace, for that in *ver.* 8. where was a ſound of his Voyce before, but not ſo diſtinct; *Confuſior primus ſonus (ut lex) ſed nunc inſtat Deus ad premendam conſcientiam*, is *Calvins* Note. The firſt ſound was nor ſo diſtinct (ſaies he) nor ſo loud; but like as the Trumpet of the Law began low at firſt; but now he preſſes the offenders conſcience; where firſt for Gods cauſe, that is for Gods Glory, let me crave again this advertency in your diſcerning, what it is that calls us from ſin. The ſame Spirit that began in the Creation, Reviſits his own work, and excels himſelf in thy Recreation. It was God which call'd *Abraham* out of *UR*, which ſignifies a fire or light: and then brought him to a ſweeter, clearer fire, and better and purer Light, even that Light which was both revealed to the Gentiles after, and remain'd the glory of his people *Iſrael*; All the Iſrael of God (united) both *Jews* and *Grecians*, *bond or free*; on whom *nor circumciſion*, *nor uncircumciſion* was regardable. For thoſe are nothing (ſaies the Apoſtle) what then is ſomething? Nay, what is it then that is all things? This only, To become a new creature; *wherewith ſhall a young man*, that is the ſot, the Prodigal in the Parable, that hath waſted all his ſtock, and is mad, out of his right mind; how ſhall this man that is

troubled

troubled with the Scotomy and Vertigo, a youthful wildneſs and unſtayedneſs in his brains, how ſhall he recover, come to himſelf again, and from his blinded and diſtempered flight, find the way of Returning to his heavenly Father? This is hard, but may be effected by taking heed according to thy Word. There is a power in Nature, but the wiſdom of God ſhining in his Word by the joynt operation of his Spirit (for theſe two ever work together) is a power indeed, mighty in operation, to caſt down the ſtrong holds of Satan. Not as it is the Miniſtry of men (though the Diſpenſation be ours) no not all thoſe Clarious of his holy Prophets that ſpake as they were moved by the Holy Ghoſt; to which we do well to attend (ſaies St. *Peter*) as a more ſafe Word, and as to a Light ſhining in a dark place, till the day dawn, till God ſend the marvailous light of his Goſpel. And then it is not in the Inſtruments; Not in *John* greater then a Prophet, and a ſtout and plain deliverer of the Truth; and not a Reed ſhaken with the wind, and bending his Doctrines to humour his variouſly inclin'd Audiences. Nor in *Paul* thas was *Os orbi ſufficiens* (as that Golden-mouth'd father calls that bleſſed Apoſtle.) And all his Succeſſors in any part of the world muſt know, that their Voyces are but ſtill and ſoft Muſick, and a ſound *qui aures percutit* —— reaching only to the ear. But the inward Miniſter (of whom we heard before) inſtructs the heart. Tis Gods Ephata that can do that. That alone can call from the ſleep and death of ſin, and from the grave of corruption. *Qui dixit ſine me non poteſtis cogitare bene, multo magis dixit ſine me non poteſtis credere.*

To

To believe is a greater work, and of greater Grace and Power then to conceive a good thought. Yet both those rich streams run from one and the same Fountain.

7. But this Impotency will not be believ'd to press and lie on all mankind. How gladly would some men find out some way in themselves, whereby they might be less beholden to the Grace of God! Ungracious to God for his Grace: and would gladly forget, or fain to forget that God so incessantly remembers men with his preventing, exciting, with his inchoative, and concomitant, and subsequent, and persevering Graces; Graces of all sorts and all seasons. Bold and presumptuous men that purposely neglect to magnifie the operations of Gods Graces on them, because they would derive the *Magnificat* and *Benidictus* on themselves, and so sacrifice to their own nets, not looking up to the prime and constant mover of all, not regarding the strong God of their Salvation. There is indeed a Rate and a Sect of men, who will perchance be content that God shall be kind and gracious to some feeble ones, that stand in need of his assistance. Sick and weak people may need the Physick of that Heavenly Doctor. But not such able men, such Saints and perfectists as they; men that are wholly taken up with the admiration of themselves, and their own purity. Who yet must know that if they have been kept from falling into gross sins, and are therefore apt to deride mine or any other mans weaknesses who have been and do confess as much, frequently overtaken and overcome, yet it is still the same gracious hand that hath done the several cures on both.

That

That God whose Grace was all the while a preservative to them, was to me and him that slipt a Restorative. Where is boasting then? it is, or it ought to be excluded and exploded out of all Christian books, and out of all sober and religious brains and hearts. *Be not high-minded but fear*, is a Canon that no wise man will cry down, lest he fall with it. For simply in the state of nature, both he and I were even; that is, even able to do nothing as of our selves; So far from being sure of Gods Election, that we were not yet under this Grace of Vocation; nor Law, nor Gospel-calling, and so without Christ, & so without God in the world. Therefore here the exhortation is to be renew'd of calling upon God for this call; and crying ardently unto the Throne of Grace, that so we may obtain Grace to help us in time of need; and that is at all times, while we bear about flesh and blood wherein dwells corruption.

8. Secondly, Take notice of the mercy enlarg'd in this double call of God, and this extension of the Voyce; as in that to his Spouse, *Return O Shullamire, Return, Return!* and that convincing Interrogatory, *Why will you die? As I live* (saies the Lord) *I would not the death of him that dies.* And this course we find God ever took, sending his Prophets, rising up early with many sweet invitements, *O come and taste how gracious the Lord is. Come and drink of the Waters of his Mercy freely*: And when those Prophets had spent their strength, stretched out their hands in vain, and had their cries returned in Reproaches, and their reward was nothing but stones and persecutions, then rose the Baptist with a

new

new crie, ——— *who was more then a Prophet, then any son of man before him*, respecting the excellency of his Office in the present assignation of the *Messiah*, and exhibiting the long *longed for* Lamb of God *to take away the sins of the world.* He redoubled his crie in the wilderness of *Repent*; and reason, *for the Kingdom of Heaven is at hand*; so at hand, that he could indigitate him that was, *and is the King of Heaven*, with his *Ecce Agnus Dei, Behold him that is come to call sinners to Repentance and Remission, that hath brought abundance of Grace and Truth, no more in Promise or Propheſie, but in Act and personal performance*: and yet this *John* the *Baptist* you know how rewarded; they extinguished this burning and shining Lamp in a base Report of a *Demoniack*; and no wonder; for in the *fulness of time he sent his Son*, the *Son* of *God himself* for us men, and for our salvation, *came down from Heaven, the high Priest of our profession, made man, and made a Minister* (of that Profession which was never more despicable then now, unless it be in a few *Peplicolaes* of our own, or fugitives from the *Roman Church.*) And did not he find (as we must on his experiment and Prediction expect) a stony-hearted and stony-handed generation? though all his Errand was but a woing Embasie from Heaven, and an unfained hearty Invitation, *Come unto me all that be weary for refreshing*, and if my Word will not pass, my Blood shall witness and confirm it under seal. And last, A Race of Evangelists and Teachers in his name beseeching men to be reconciled unto God, and which in despight of the worlds base usage he will continue to the end of the world. 9. Third-

9. Thirdly, Obſerve the Progreſs and Degrees of ſin; *Adams* heart poſſeſſed, deafs his ear; Satans Policy having obtained the inmoſt Fort, he falls to fortifie in outworks, whereof the ear is of prime Regard, θύρα τῆς διανοίας, the Gate of Learning, the Inlet to all diſcourſe of Reaſon and Religion: We therefore in Wiſdom ought to labor to prepoſſeſs this gate of our enemy, elſe Chriſt may ſtand, and knock, and call, and we reply, (if at all we do it) with —— *vix audivi Domine*, by reaſon Satan hindred us by prevention, and holds the Fort againſt Chriſt by preſcription. We therefore as for ſpiritual eye-ſalves to reſort to him that calls us to that Mercate; *Buy of me the beſt Collyrium*; ſo far *Aures perforatæ*, which is the Mark of Chriſts ſheep, ears ſet open and attentive to his Word, that is, ears to hear him, and his true Wiſdom, pure and peaceable, and not the ſuſurrations, not thoſe ſubtile whiſpers of the Serpent, who is the Charmer now, *though he charm never ſo fleſhly, never ſo worldly wiſely* with his *Eritis ſicut Dii*, as to the firſt *Adam* here, or *omnia dabo*, *all theſe will I give thee*, as to the ſecond *Adam*: For if we be not thus cautelous, we ſhall incur his high diſpleaſure; that God that made, and ſtill ſearches the heart, abhors it from his heart, if the devil be lodged there; for through the narrow ſtraiteneſs of of one ear, theſe two, *Chriſt* and *Satan* will never agree to paſs; and if Satan poſſeſs it wholly, Alas! *Adam* then, *Where art thou?*

10. That's our fourth and laſt particulat in this peruſal of the literal ſenſe, the matter of the Summons, *Ubi es? Where art thou?* Was God ignorant

rant of his abode? No, but desirous to bring man to confession, and so to draw the corruption of his heart through his mouth. Confession of sin a prime and noble part of our divine service, but how extremely neglected! *My son, give Glory to God,* (saith *Joshuah* to *Achan*,) How? *by confession: Beloved in our Lord and Saviour Christ Jesus, Give Glory to God in the congregation of your fellow-servants*; Give Glory to this Lord of all Lords, and shun not, scorn not that early, that glorious piece of Adoration, and thereby this very day of God to call for his confession. Observr and learn this god-like lenity, a soft and dilatory proceeding to judge thy brother: Do not be hasty through wrath, *for the wrath of man fulfils not the Righteousness of God*; nor through bitter envy, to which all mankind is prone; The spirit of man lusteth after envy, and that accursed poisonous vulture finding no outward glory, wealth or place, (the usual food it feeds upon,) will quarrel, rather then miss a prey, upon the very Grace, and meekness, and innocency of onr blessed Saviour himself; *For Pilate knew* (saith the Gospel,) *that for envy they had delivered him unto the Judgement.* Lastly, Advise with that Apostle, who himself had been too fierce; *Brethren,* (saith he,) *if any man be fallen* (and any man may take a fall, since the fall of the first Man; specially those that are set in high and slippery places, if the Tempter cry βάλλε σεαυτον, —— every man is not so wise, as evermore to abhor that suggestion,) *in that case of falling by infirmity, Restore such an one,* (saith the Apostle;) *or if that may not be, yet judge such a one in the spirit of Meekness*;

Meekneſs; Why? Behold thy own face in that Glaſs, acknowledge thy own frailty, knowing our ſelves, (even the beſt of us,) leſt we alſo be tempted. Be juſt then O man! It is with an Emphaſis *Thou, O man that judgeſt another*! But be not too juſt, for in cool and calm proceedings man is like his God. Shall he delay, and ſhall we be too raſh and eager? Is not Gods Word to be believed? or his example unworthy our imitation?

11. The Lord God called unto the *Man*: where our next note is, that ſin makes a ſeparation, ſends us like the Prodigal into a ſtrange Courtry, far from our heavenly Father. Every act of wickedneſs is a departing from God, —— *Non pedibus corporis, ſed animi affectibus*; It diſacquaints us firſt, and then grows and gathers to a diſaffection. If in that ſtate we draw near to God with our eyes and lips, *our hearts are far from him.* If we ſpeak to God in that ſtate, we do but flatter with our tongue, and deceive him (if we could) with our double heart. Alas! How comes this ſtrangeneſs betwixt God and our ſouls? It is not long of him; He is immutable. Men that are highly exalted, make their own alterations cauſes of ſtrangneſs to others; and that pride is worthily plagued oftentimes among all Tribes, even our own, in the evidence and eyes of men. But God that is very high exalted, he that is higher then the higheſt, that ſits upon an Arch and Throne erected over all their heads, and wears a Crown of immortality and Glory immarceſcible, the great Biſhop of all our ſouls, the only Potentate comes after us, and cals and cries to ſeek and to ſave us wandring ſheep, the moſt dangerous ſtrag-

lers that would loſe our ſelves in endleſs Labyrinths, and never ſeek the Shepherd.

12. Laſt of all, There is an Emphaſis in *Thou, Ubi tu?* No man loves to be the ſecond perſon, no man loves to be ſpoken to; not thus to be queſtioned. This opens the head-ſpring of all humane miſery, *Lord, is it I?* Reviling one another, *Tuſh*, thats nothing, robbing, ſpoiling, grinding one another in pieces. Let the queſtion be put as it is here, *Where art thou?* you know what was anſwered, *Lord is it I?* and to this very hour among all the variety of Sects and Diviſions (as many as there be,) all deme the fault, every one ready to excuſe themſelves; *Lord is it I?* as the very deviliſh Traitor himſelf, the child of perdition had learnt this leſſon from *Adam* to hide his ſin. But the heathen will teach us to reduce our wandring cenſoriouſneſs, and to look into our ſelf-guiltineſs, *Quæ in alio quæris intus in viſceribus hærent. Thou O man* ſaith the Apoſtle, *that condemneſt another, doſt the ſame things thy ſelf, or if not the ſelf ſame, as bad, or worſe.* Thou abhorreſt a ſin, it may be ſome ſin thou doſt not practiſe, ſome ſin will not yield thee any profit, or no further profit; ſome ſin will do thee no pleaſure now. *Thou abhorreſt Idols, or thou doſt not commit Adultery, but thou committeſt Sacrilege.* Is there not a *Ubi tu* for thee? Will there not be a calling to Judgement one day for that? and then where art thou? And ſo againſt all fig-leaves, againſt all pretences, and excuſes, heres nothing in this *Ubi*, in this place, but bare and naked *Tu*. Thou mayeſt condemn the Serpents envy, and thy wives ſolicitation; thou

mayſt

mayſt as well lay thy gluttony unto the Cook, or to thy friend inviting thee. God ſingles out his Dear, and ſhoots this ungaged arrow deep into our ſeveral breſts: but yet ſuch wounds from his hand are better then the kiſſes of an enemy. All flattering, all falſe inflations of the Serpent will but make us *Phariſees*, *With Lord*, *I am not like other men*. But ſuch a touch of this would take out that venom, make us all ſtrike on our proper boſoms, and every man anſwer God, *Where art thou? with Lord*, *Here I am*! But Lord be merciſull to me a ſinner; and ſo Lord be merciſull to us all miſerable ſinners. Be merciſull O Lord to us, not for ours, but for his ſake *who was made ſin for us*; the ſecond *Adam* that bore all our ſins in his body on the Tree, even *Jeſus Chriſt the Righteous*, to whom, *&c.*

S. D. G.

THE THIRD SERMON ON THIS TEXT.

GEN 3. 9.

The Lord God called unto the man; and said, Adam, *where art thou?*

THIS is now the third Entrance on this Entrance of Gods Judgement upon man after his Lapse, which is the first of all the three pieces of Divinity. And this Third, this our new consideration of this Judgement, and Gods Method in proceeding, may open by his assistance another door of utterance; and so we may make another and another Method of proceeding with this, or any other Text of Scripture. For as there is

is little reaſon for that Painter who uſes to inſcribe his pieces, to bind all other Work-men to his device: So though it is impoſſible for any man dividing the Truth aright, and ſpeaking out of the pure Word of God things conſentaneous thereunto for inſtruction of Gods people, to avoid Doctrine, or for any but graceleſs Hearers not to ſuffer the Word of Exhortation, of Reproof, of Conſolation, to have a gracious uſe in their hearts and hands; (for Religion ſhould be hearted firſt, and handed after,) in their Underſtanding firſt, and then in their Life and Converſation: Yet I never found in the Sermons of the Lord Jeſus himſelf, nor in thoſe of his Apoſtles, nor in their Succeſſors, the Primitive Fathers of the firſt well-formed Churches, nor in thoſe of the now deformed Church of *Rome*, nor in thoſe of the firſt Reformed Churches, that they confin'd themſelves, much leſs bound over all others, on pain of ſin or abſurdity, to one, and ſuch only form and way of Teaching, which beſide the violence offered to mens ſpirits, is (to my Underſtanding,) a kind of Reſtraint put upon the free Spirit of that God, *which works all in all*, yet deals by a diverſity of gifts, and diſtributes in variety of thoſe gifts to every mans neceſſity and Capacity. So that in this for the Divine, that rule of the Moraliſt will hold, *Nullius addictus, &c.* tied to none, nor ever to a mans own Methode; witneſs this attempt of mine in this farther proceſs upon this very Text, as it includes a Judgement, and the Method of that Judgement. Theſe are now our two, and all our parts.

1. For the firſt, When the ſtory hath told us of

Man and Womans Diſobedience, it ſhews us after their ſin, their ſhame; for that's the firſt born iſſue of ſin. Now they ſaw and knew themſelves every way, outwardly and inwardly, in bodies and ſouls, naked, deſpoil'd and deſtitute. They run from God, and would hide themſelves then both from him and themſelves. Arguments ever of guilty minds fore-caſting cruel things; and then enters the Text with Judgement; but what is here begun, ſpreads as far as *v.* 20. before the ſentence be ended.

2. Whence the point of Doctrine on eaſie Inference may be, that our Judgement ſhall certainly overtake and come upon us. Hath the Senate condemned me to die? (ſaith he,) Why ſo? Hath Nature condemned them to die too? So hath God called me to ſit and judge other men; perchance thoſe other men might better ſit upon me, and peradventure they ſhall yet ere I die: If that be unexampled, it is not impoſſible; but it is impoſſible to eſcape the Judgement of God; There is a Previſion of that, and of the Conflagration, and of the Conſternation which ſhall be then: all as old as the viſions of *Daniel*, *chap.* 9. *verſe* 9. *When the Thrones were caſt down, and the Antient of days did ſit,* —— *A fiery ſtream iſſued, and came forth before him; Thouſands of thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him; the Judgement was ſet, and the Books were opened.* And another viſion of that, as new and as late as the laſt piece of all Gods Revealed Will to men, in *Rev.* 20. 11, 12, 13. *verſes. I ſaw a white Throne,* (ſaith St. *John,*) *and him that ſat thereon, from whoſe face the earth and the heaven fled away,*

and

and there was found no place for them; and I saw the dead, small and great stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works: and the sea gave up his dead, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And these proofs, these large allegations from the old and new Testament we may use instead of larger reasons; for if those reasons (men speak so much of,) rise clearly from the fountain Truth of Gods eternal Word, they are worthy of some higher, and nobler names then Reasons; but if not taken from clear Scripture Grounds, or if they flow from other principles, then to the clearing of divine Truth, what reasons are they? Two things only then I would gladly print on every soul, (and from this double vision which opens and closes up this Instruction,) 1. Put you first in mind of St. *Pauls* Caveat, *Rom.* 14. 10. where the Doctrine is not to judge, *Not to set at nought our Brother*; and this is made the reason, *We shall all stand before the Judgement-seat of Christ, and every one of us give account of himself to God.* 2. The other is St. *Judes* Induction, remembring us of Gods constant course preceding in destruction of the unbelievers among his own people; in reserving the lapsed Angels to everlasting chains under darkness to the Judgement of the great day; in *Sodom* and *Gomorrha* suffering the vengeance of temporal and eternal fire; and concludes with the Prophecy as old as *Enoch*, the seventh from *Adam*,

(our exampe here,) which ſo early gave the world warning and witneſs of this Lords coming to execute Judgement upon all, and to convince all that are ungodly of all their ungodly deeds, and of all their σκληρῶν, their rough and hard ſpeeches which ungodly ſinners have ſpoken againſt him: So that as *David* in the 19. *Pſalm* confounds the *Atheiſts* denying the Glory of God by a declaration of the Heavens, and confirmed by the firmament under Gods own hand, and utters it by the ſpeech and voice of day and night; all which ſpeak all languages, and as the bleſſed Apoſtle applies that to the preaching of the Goſpel, *Rom.* 10. *The ſound whereof went into all the earth, and to the ends of the world*; and then asks the queſtion, Did not Iſrael know? ſo I may apply all thoſe paſſages in Scripture concerning Gods coming in flaming fire to rende *Vengeance*, to all that are, or mean to be of the Iſrael of God, Have we not known that which was fore-known ſo many ages ſince in the famous confeſſion of the Heathen, —— *Affore Tempus, quo mare, quo tellus* ——— *ardeat*? ſo abundantly teſtimonied by the Prophets, by our Saviour and the Apoſtles, That as the flood of water was to rince the *old world*, ſo all the corruptions of the New, ſhall again be purged in ſtreams of purifying *fire*, 2 *Theſſ.* 3. 2 *Pet. ult.* and that none of all the corrupt maſs of mankind ſhall avoid that tryal. Is there not fair warning, a fair Intimation here for all the branches by Gods ſtriking at the root, and by his Inquiſition made againſt the firſt Offender that ever was? *The Lord God called unto the man, &c.*

3. And

3. And here we might infer that uſefull part of Sermons in uſes, of which the chief are ſtill but two; reducible they are all to two heads, *Timor & Amor*; 1. Fear, *Come then and I will teach you the fear of the Lord*: Come, and by this coming of the Lord, learn, and by this calling on the firſt, Let us all at laſt learn to call one upon another, but moſt of all upon our own ſouls, to ſtand in aw of *this Judge of all the world:* as for man, we underſtand his Power is lined and chalkt out, and we know what is his *ultima linea.* But there is a line yet more ultimate, that reaches down to the infernal pit, and to the ſecond death. *Fear him that is able to caſt both body and ſoul into fire unquenchable*; Before whoſe Judgement-ſeat no Proxie is admitted; from whoſe juſt Doom, no Bribe, no Lords Letter, no Kings interceſſion can deliver us. 2. And then *Amor* too not to be forgotten for all this; For, for all this executing of Judgement, for all this erecting a Judgement-ſeat in Paradiſe againſt the firſt ſinners there; yet even there and then was laid the foundation of a Mercy-ſeat in Chriſt. The womans ſeed was promiſed then, which was ſent in fulneſs of time to deliver us from that wrath to come. And therefore can there be a greater Impulſive or Incentive to man to love the Lord? No, ſaith the Apoſtle, *He that conſiders this, and loves not the Lord Jeſus Chriſt, let him be Anathema Maranatha, accurſed till that coming of the Lord in a ſecond Judgement.*

4. Thus far our firſt part, *The Judgement*, with the Doctrine, and the uſes upon that, to ſhew, that as I will not be bound to follow, ſo will I never abhor.

abhor even that easie Methode of making Sermons. Our second and last part of the Text in this last dividing of it, which is *the Methode of this Judgement*, which we shall look upon by your patience in a double respect; one to the delinquent *Adam*, and another to God the Judge.

5. First for the man, He is here brought first into question, God calls first to him, and not to the Serpent, or to the woman. And in such occasional observations as this, that clearing and light which the soul receives in apt solutions, when she doubts, or is in darkness, may most properly be called the rendring of a reason. It is not requisite, it is impossible sometimes to reason upon some points of manifest Doctrine, unless we mean to obscure them under a pretence of giving light, as to tell why God is just, or why mercifull. The Mercy of God in the first act, is his inclination; in the second, it is the exhibition of Mercy to us. No reason of the first at all, and of the second no reason at all but the first. But where the thing we teach, may fall under question, there it is a sweet and delightfull thing to mans understanding to receive satisfaction; such at least, as if it do not fill up all Scruple in us, may yet in the things of God possess our souls with a moderate & reverend acquiescence. As in this case of *Adams*, the reason is afforded, why he comes first to the bar. First the Serpent was now incorrigible, and had no share in this gracious Call, which was *ad Correctionem, non ad ruinam*. And then in compare with the woman, he was the greater sinner, first as a man, and then as her Husband. In use, it is not sex, nor person, but sin, the

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Lowdneſs of that which calls and cries for this calling to Judgement. And even here, the laſt in offending may be as bad as the firſt, or worſe. *Jacobs* other ſons inexcuſable, becauſe they came afterwards, and on more advantage to the ſlaughter of the *Seckemites*. Greatneſs then or Superiority is no bar to this Inqueſt; *Jeroboam* is branded for making Iſrael to ſin; ſo *Adam* for pertaking wilfully in the ſin of *Eve*. If *David* ſin with *Bathſheba*, the Prophet of God is ſent to him with a ſpecial Writ; and is not miſtaken; it was no falſe arreſt; Thou art the man. Nay, our perſons and high places are motives to Judgements, which like rains, fall moſt on hills and eminent places.

6. Secondly, Reſpecting the other party who is offended; God is Judge himſelf; ſo is he ever in all acts of true Judgement, though done by Delegates, but here is an act immediate, *The Lord God in his own perſon*. It is not ever ſo; for obſerve, that as God here in the firſt foundation of mankind judges the firſt Monarch; ſo in that firſt foundation of his people under Kings, he judges *Saul* for inobedience like another *Adam*; and *David* too for murder like another *Cain*. The remarkable difference of the proceſs is: Here he doth it by himſelf; To *Adam* he comes calling, *Ubi es?* and to *Cain*, *Gen.* 4 9. *Ubi eſt Abel?* But to the two Kings he ſends two of his Miniſters, two of his Prophets, *Samuel* and *Nathan*. Why this different addreſſing of the Judgement? Was it the foulneſs of the offence? *Sauls* firſt ſeems a groſſer diſobedience then *Adams*: Regardleſs of Gods expreſs prohibition, he reſerves *Agag*, and the fatteſt and beſt

of

of the ſpoils; as *Adam* took the fruit forbidden, and then *iterates* his offence in offering Sacrifice, intruding on the ſacred function, which never King could violate without exemplary puniſhment: As *Jeroboam* and *Uzziah* ſtand for proofs in *Chronicles*; and then *Davids* ſin ſeems fouler then *Cains*; Adulterating *Uriahs* wife, making him drunk, and then contriving ſo to murder him, though it drew on the ſlaughter of many of his own Souldiers, and Gods ſervants, and occaſioned the enemy, the uncircumciſed enemy to triumph in their bloods. A ſin doubtleſs moſt horrible; and as the School-men thwack and throng into *Adam* ſin, almoſt all kind of wickedneſſes, as Pride, Gluttony, *&c.* ſo is this of *Davids* a Rapſody and Fardel horribly complicated and enwrapped with other ſins. And the wonder is enlarged in the greatneſs of theſe royal perſons, to whom God could have addreſt Angels, as he might in *Adams* cauſe, for he had thoſe winged Purſivants even then; as we read he did by a deſtructive execution of the *Aſſyrians* in many thouſands by one Angel. 2 *Reg.* 19 35. And as he did even to *David*, puniſhing his other ſin of Pride by the ſword of a deſtroying Angel in 2 *Sam.* 24.

7. For Reſolution of this we learn firſt from ſome Interpreters, that this was done with this difference, becauſe there thoſe Kings offences were manifeſt, and had witneſſes enough; Theſe Delinquents ſinning the fruit, think to eſcape under the leaves, as if God could miſtake them for trees. To teach Rulers in ſuch caſes that Rule of *Job*, in ſearching out the matter diligently: When *Herod* feared the ruine of his Kingdom by an *Hebrew* Infant, he

enquired

enquired diligently of the *Wise men* all that could inform him for prevention. So all wise and just Judges both Soveraign and Dependant ought to be curious, and not to cast to non-regardance the search and tryal of gross Offenders. For as on the one side no such acceptable sacrifice to God, and Angels, and good men, as the blood af a bloody Murderer, or such like Monster; No such golden world as where great and grievous sinners are shel'd and dissheltered from out their trees and fig-leaves, all presumptions in wealth or power: So on the other side, The Lord beholds all Iniquity & wrongful dealing, when by clear evidence of naked Truth, as in the example here, men are careless in judging or punishing their brethren. For if to accuse be enough, you know who said, none could be *innocent*.

8. Which sad and serious Indagation of the Truth, and Execution of Judgement and Justice in inferior Courts would be a blessed sight; where too commonly men crie that the Rod of coertion is turned into a devouring Serpent, or made an angle-rod to fish for silver in the deep purse of a muddy sinner, where the gallant guilt-head or foul Porcpisce, and all above his size shall easily break the line, or be let go; but the poor Pilcher is fetcht up with a vengeance, though his greatest fault (perchance) be but *Faut d'argent*. But these are things like his *Aruspices*, ever complained of, and evermore retained; and I do but only call upon them in my passage, being upon a point of Judgement here, which is executed immediately by the Almighty himself, to teach all Judges and Rulers (some think,) at least in some crimes a perso-

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nal Inſpection. *Solomon* to that purpoſe hath a ſpeech of Kings ſitting in the Throne of Juſtice, and chaſing away all iniquity with their eyes. And as we read of *Jehoſaphat*, 2 *Chron.* 19.8. *In Jeruſalem he ſet of the Levites, and of the Prieſts, and of the chief fathers of Iſrael*; For what? *For the Judgement of the Lord and for Controverſies*: This was a Commiſſion; Yes, it was ſo to Prieſts and Levites, and chief Fathers of Iſrael. This was a ſtanding Court of Juſtice in *Jeruſalem*: But the King himſelf in perſon at the fourth verſe goes through the people from *Berſheba* to mount *Ephraim*, ——— and ſets Judges in all the fenced Cities; and there he gives them a charge, a Caveat, with an *Enim*, ——— *Take heed what you do, for you judge not for man, but for God*, verſe 6.

9. Again, For Gods referring ſome to his Miniſters of Juſtice, and proceeding to immediate judging others, another reaſon is given, or another inſtruction is gained, (which is all one,) namely this, That if we can evade or elude humane Tribunals, yet none ſhould be ſo ſhameleſs as to hope avoidance of him who is *Supernus Inſpector*; that holy One in his Watch-tower above: which *Lucretius* that lookt into the book of nature, markt in the uſual break of too great Greatneſs, ——— *Res abdita quædam*; ſome hidden thing there was, ſo he ſtiles the divine Peovidence, ——— which did ——— *Proculcare*, ——— ſtill kick down the higheſt things, ——— *Et ſibi Ludibrio habere*, ——— ſeemed to take a pleaſure in ſo doing. And in the book of Scripture we find what deſo-

lation

lation God threatns oft, and oft ſeems delighted to bring upon the high ones of the world, in bringing them low. So he ſeems to triumph over the *Amorite*, whoſe height was as the Cedars; yet I deſtroyed (ſaith he,) his fruit from above, and his root from beneath. So he doth menance *Edom*, though high-roofted and neſted among the ſtars, yet even thence will I fetch thee down, ſaith the Lord, *Jer.* 49. 16. Theſe high ones may eſcape all Power on earth, but yet become the quarrie of him that is higher then the higheſt. So the Hern and Vulture outflying both Falcon and gree-falcon are by the *Sacre* ſeized on in an inſtant, which fowl (as the name imports,) is made by all a Symbol and Hieroglyphick of the Deity, which in ſharpeſt Judgements comes horribly and ſpeedily upon wicked Governors in high places; which little of this Methode in Gods proceeding, may help us much againſt diſtruſt in Gods Providence, or fretting our ſouls too far againſt the Execution of his Juſtice.

10. Thus far upon theſe words in a review, as they deliver us this Text taken in thoſe two parts, *Of Judgement, and the Methode of that Judgement.* Now we ſhall further make good our former Aſſertion that every part of Holy Scripture ſets open to ſeveral Expoſitors or Preachers, ſeveral doors of utterance. Be pleaſed in this laſt paſſage over the words to recall that which in the firſt Sermon I called the Myſtick ſenſe of Gods queſtion here, that is, (for ſo I find it opened,) Where is thy former Happineſs? To what a miſerable ſtate art thou now by thy ſin reduced? How hath thy fall bruiſed

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the Seal, and defaced that glorious Image I erected in thee? Alas! *Adam where art thou?* From which passionate Increpation and Rebuke mixt with a gracious Bemoaning of Mans Fall, divers doctrinal Points might be raised, (as the term is,) if a man should raise (as some do,) such things as would sleep and be quiet, or lie for dead, if no such Raisers and Wresters of a Text would force them up. That only I intend, (and yet will crave leave a little to insist upon,) which that question seems to others of sound Judgement to imply, and is no coacted, no violent expression, namely the Misery and desolation of *Adam*, and consequently of all his Race by disobedience, —— *Quanta de spe*; —— but here is more, —— *Quanta de re decidit*?

11. First then his condition in general, notice calls to mind that Gourd of *Jonas*, now green and flourishing, and anon blasted and eaten down by that —— *Rerum destructrix*, that corroding blind worm of disobedience. And as on *Jonas* it brought the Tempest, and the Whale, and confounded all his joyes in the Gourd after; so here it was the confusion, the dispersion and dissipation of all that beauteous flock of Graces in our first Parents bosoms, and their exclusion from the pleasures of the Terrestrial, and danger of Deprivation o. cœlestial Paradise.

12. In which consideration, Let us first discipher as we may the sin, and take then an account (as we are able,) of the loss. As for their sin, we find the School-men anxious and perplext (as indeed a little thing will trouble them,) to what

species,

ſpecies, to what head to refer it.

13. Diſobedience, Thats the Ocean, or the ſink rather, into which all ſin runs. Though in ſpecial diſtribution *Perjury* is rankt under *Sacriledge*, as Uſurpation under this General of Theft, and ſo of other ſins marching under ſeveral Banners; yet all is Diſobedience: and all Diſobedience riſes from that curſed root of Covetouſneſs; That is an inordinate Deſire and Affectation of things prohibited by the Law of God. And apparently this offence of our Delinquents here iſſued from that wild and inſatiat deſire: But yet even that Deſire, that evil Covetiſe, ariſes and ſprings from another, and a deeper root, and that is *Pride*; *Initium omnis peccati Superbia, Eccluſ.* 10.14. And the Devil that had tried it ſo himſelf, knew that was the way to lift up mans heart againſt his Maker, by an Infuſion and Inflation of becoming like God. Hearkning after falſe Riches, and Ambition of falſe knowledge, beggered us all, and left us all in Ignorance and Darkneſs, till a new Light and Day-ſpring from on high do viſit us, till that ἀνατολὴ do *reddere diem*, —riſe in our hearts, and reimpleniſh us from his fulneſs, in whom all knowledge, and all the Treaſures of Wiſdom are both hidden, and as far as they can concern us, are alſo made manifeſt.

14. This for the ſin; Now ſecondly what the loſſes are, ——— *Non mihi ſi centum*: and again, ——— *Quis talia fando?* For alas! Beſides thoſe natural Endowments and Abiliaments, Life of the body to be perpetuated as the Angels, and that plenary knowledge arguable from mans impoſing apt names on all the Creatures, and Gods

framing of man then in perfection of all things by man acquirable, there was a supernatural influx of divine Faith in admirable clearnes, both of the Object and the internal Power, with lucide Notions of the Trinity, and of the then future Incarnation too, (as some great Wits have imagined,) because the adventurous and dazling School-men daring to flie at all, and to prie into the secret Cabinet of Gods Council, have thought and taught, that if man had persisted in his station of integrity, yet God would have dwelt in fulnes in a body of derivative clay, and have been manifest in the flesh, both to witnes his infinite Power therein, that being an act of incomprehensible greatnes, which in all the Fabrique of Heaven and Earth, and all their various furniture to those great rooms, God had yet wrought no such piece as could demonstrate it; and then also for the evidencing of his infinite Love unto that Creature *Man*, to whom he desired to descend in a nearer Union then was testified by his first inspiration. And even Saint *Austin* is of opinion, that God as now to Angels, did then impart to Man the science of many things in *simul, quæ non simul fiunt*, in his eleventh book *De Genesi ad Literam, cap.* 13. But above all, was the choicest Jewel of Original Justice, wherein rested the Image of God in a special manner, mingled with a manifold linage and a numerous brood of excellencies; all adorning that soul which sat enthroned in the radiance thereof without clouds of trouble or error in the pure contemplation of her Creator; entirely holy yet, and bridled and becalmed in those we call the Irascible and Concupiscible

ble parts. All which was ruined by admitting Satans queſtion firſt, which makes them here unable to ſuſtain themſelves, or endure Gods queſtion now, and occaſioned all their Off-ſpring, all th ſons of men to vex themſelves with intricate, and thorny, and infinite queſtions, and drew on man that deſcription which every one finds true in his own trial, *Animal Æ vibreviſſimi & infinitæ ſolicitudinis.*

15. And now nothing hinders, no man can forbid us to call this opening of the caſe (for ſo is a point of Divinity in our Profeſſion, though the fee be not ever after one,) a Doctrine, (if you pleaſe ſo to accept it from my mouth,) which in effect, in the matter of this queſtion, and in the preſent myſtick ſenſe it bears, is ſo delivered from the mouth of God himſelf, and dropping ſo as a Dew, as a balmy ſhowr and cœleſtial influence, will, if we open our Boſoms, our Hearts, and Underſtandings, and Affections to receive and cheriſh it with care and conſcienſcious Devotion, produce many uſefull flowers. But if I ſhould now adventure on a collection or diſtribution of thoſe flowers, I could not but extend your patience beyond the ordinary limits; and therefore ſhall refer them to another opportunity, and now commend all we have heard thus far to the Grace and Bleſſing of God in Chriſt Jeſus, to whom, &c.

S.D.G.

THE FOURTH SERMON on this TEXT.

GEN. 3, 9.

The Lord God called unto the man, and said, Adam, *where art thou?*

AT the first entrance on this Text I called it an Introduction to the judicial proceeding of God against man after his sin; for after sin comes *Judgement*, ever so *ab origine*; *Adams* case, the first book-case that ever was: *And Judgement* saith St. *Peter, begins at the house*: here is more, *It begins at the Son of God*; so saith St *Luke* expressly of *Adam, which was the Son of God.* An impudent hope then for any son of man to look for impunity. Rather all must look in several, one day to hear this call of God, *Where art thou?* Whersoever thou shalt be, or howsoever found dead among those that live in pleasures, drowned and soaked in fleshly lusts, or choakt in worldly cares, or quick from the dead from that dispersion and resolution to watery slime and mud, to earthly dust or aery Atoms; All the mass and collective body of mankind once made, and then at once remade by his Almighty Word, shall hear his Almighty Word, that Voice and Trump of God, *Return ye sons of men,*

men, Arise and come to Judgement. Let us do so, Arise, quicken our thoughts, prepare for (since prevent we cannot,) that last by considering of this first Judgement.

2. Wherein the parts (we made at first,) are four; The two first, the two parties appearing in the Judgement, God the Judge, and Man the Delinquent; then the manner of the process by way of calling; and last, the matter of the process and summons, *Where art thou?* in literal sense, *Whither fled?* But in the mystick caries a secret increpation and touch of pitty, as if he had said, *How is man the glory of my Works fallen to be the shame of all my creatures?* And of this sense I must entreat you to be mindfull now in special, because now I shall make special use of this sense only.

3. Both the parties, *God* and *Man*, and how far the divine Nature is laid forth in these names; and then how far we were enabled to take notice of mans condition by the help of two books; this book of *Genesis* first, and then another volum which we cary about us, the book of Conscience I have already shewed at large, as also what we are to think of, and what to learn both by the manner and matter of this summons in literal sense: Of all which things I will make no repetition, nor will I touch any more upon that review of the Text, wherein I divided it into two parts only, namely a Judgement, and the methode of that Judgement; Nor of that Doctrine on easie inference and uses thence deducible, That our Judgement shall certainly overtake and come upon us, to cause us first to stand in aw, and not sin against God, and then yet

to love the Lord for beginning a foundation of a mercy-seat, (where he first erected his Throne for Justice,) even in Paradise, in that promise of the womans seed to bruise the serpents head. Nor will I speak any further of the Methode of Gods proceeding, first calling to the man before the woman or the Serpent; Nor of the different addressing of this Judgement against the first Monarch of mankind, wherein he proceeds by himself immediately, and that Judgement afterwards against the two first Kings of his own people, wherein he doth all by Delegates, by sending his Prophets: of which divers reasons are rendred by Interpreters; But passing all over that hath passed in several handlings of the words, come we only to reflect on that which I called *the mystick sense of the last part*, which is the question, *Where art thou?* that is, (for so I find it opened,) *Where is thy former happiness? To what a miserable state art thou now by sin reduced?* How hath thy fall bruised the seal, and defaced that glorious Image I created in thee? Alas! *Adam where art thou?* From which passionate Increpation and Rebuke, mixt with a gracious bemoaning of mans fall, divers doctrinal points might be raised, (as the term is,) if a man should raise (as some do,) such things as would sleep and be quiet, or lie for dead if no such Raisers and Wrestlers would enforce them up. That I only intend, and yet will crave leave to insist upon, is, what this question seems to others to imply, and is no coacted, no violent expression, namely the misery and desolation of *Adam*, and consequently of all his race by Disobedience, ——— *Quanta de re decidit?*

4. In

4. In which conſideration, firſt the ſin was diſobedience from a double root of evil; An inordinate Covetize of what God had prohibited, and pride of heart to be as God, which was the fall both of man and devil. The loſſes by this fall which diſperſt the whole flock of divine Graces, were life of body to be perpetuated as the Angels, plenary knowledge, with a ſupernatural influx of divine Faith in admirable clearneſs, both of the object, and the internal power; with lucide notions of the Trinity, and the then future incarnation: But above all, that choiceſt Jewel of original Juſtice. And now the Doctrine from this part of the Text in this ſenſe opened, and dropping thus from the mouth of God himſelf, will, (as an Influence cœleſtial,) if we open our boſoms, our hearts, and Underſtandings, and Affections to receive and cheriſh it with care and conſcientious Devotion, produce many uſefull flowers.

5. The firſt flower or uſe, (if ſo we will call it,) that is, the firſt good way to take in appliance of this Truth, is to ſit down like the mourning *Levite* in the *Pſalm*, *by the waters of Babylon, and looking back, and remembring Sion, reflecting on the pleaſures of the firſt ſtate in the Garden of Eden, turn Words to ſighs, and melt our brains to tears in doleful recounting our loſt beatitude, and ſight of our deplorable condition.* Where firſt in ſtead of a glorious, is inferred a ſordid nakedneſs, with internal turpitude and privation of all thoſe excellencies: Rebellion in the fleſh and appetite, drawing on black guiltineſs and Deformity, and a liableneſs to eternal damnation; all ſprung from that bitter root of

Pride cloven into two; one explicite, of eating the forbidden fruit; the other implicite, of unthankfulneſs to God, which was doubtleſs their ſin of omiſſion; Ingratitude being the principle and primipile of ſin then, as it continues the core and bottom of all ill nature ever ſince.

6 Secondly, Weigh mans miſery in that only term of *Deſtitutus*, the ſtate of dereliction, whereby the appetite becomes enormous, having now no guide, which is a thing we are ſo far from miſſing or hating, that from our youth up, 'tis fatally affected by us all, —— *Tandem cuſtode remoto*; —— What then? why then *Cereus in vitium flecti*, flexible and moldable into any form of vanity or wickedneſs. For it is juſt ſo with all the children of *Adam*, as with a child left of his Parents and Tutors to himſelf; which rooted inborn Pravity is bound with Iron round, and cloſe unto our ſouls, that even Gods own reborn ſons and daughters feel and bewail it in themſelves. So far St. *Paul* will witneſs to the whole world, *and gives Glory to God in that woful confeſſion, O miſerable man that I am, who ſhall deliver me from this body of ſin and death!* And thither I muſt not ſcorn to come, and Thou and He, though thou upon the ground, or in a Dungeon, and he as high as ever man was mounted on a Throne, or in a Palace. We all, though admitted with open face to contemplate the joyes of heaven in the face of Jeſus Chriſt, ſhining in a Goſpel of Peace and Salvation; yet in our ſelves with ſhame and confuſion of face and ſpirit muſt pronounce that Wo, that *Ve miſero mihi* to every one of our ſelves ſingle, and in a deep ſenſe of our own perverſneſs and infirmity,

before

before we can come with comfort to take up that following Antheme of our Apoſtle, *I thank God through Jeſus Chriſt our Lord.* Let us then labor (*beloved in our Lord and Saviour,*) to be truly *humble in the ſenſe of this our Orphan, our relict condition; as alſo of the ſpreading venom and malignity of original corruption. Naſcimur & morimur*, that's bad enough, *comes up, and is cut down like a flower*; but this is worſe, *Naſcimur & inficimur*, we cannot come up like a flower, which lifts his pure Crown into the air, and riſing through unclean earth, is not ſullied, contracts, retains nothing of the fæculency and duſty ſoil. No flower in all the garden of mankind, but Jeſus of *Nazareth*, but only that one Lilly among the Thorns, *one Roſe of Sharon*, one *flower of Jeſſe*, that was ever growing in God from all Eternity, had a Proviſo put in for him, that nor in birth, nor life, nor death he ſhould ſee, or know, or take any Corruption. But upon all mankind that is meerly ſo, the infection works, the infection of ſin, as it is entred here in *Adam*, ſo it went over all like a deluge: in as much as in one, all have ſinned, and all riſe tainted with their Fathers leproſie, which is by ſome ſuppoſed to be the meaning of that ſpeech in St. *Peter*, 1 *Pet.* 1. 18. where he tels the Saints, *They are redeemed from the* ἀναστροφῆς πατροπαραδότου, vain converſation received by tradition, or by traducement from your Fathers, and from this Great grand-father of all thoſe Fathers; from which taint nothing can purifie our ſouls but the precious incorruptible blood of Chriſt, *as of a Lamb without blemiſh.* But of this the Apoſtle plentifully in that fifth Chapter to the

Romans,

Romans, By one mans disobedience many were made sinners; but expresly, *verse* 12. *By one man sin entred, and past over all.* These two contemplations are enough to break up the spring-head of our tears, and with strong cries make us declare and deplore our misery. But who believes our report, or who spends his tears upon this subject? We find a prophane *Esau crying out with a great and exceeding bitter crie for the loss of a blessing in the things of this life, Corn, and Wine, and Lordship, Gen.* 27.34. And so I find even *David weeping and crying for a wicked son*: And the earth is full of such howling habitations for earthly grievances. But who will follow the example of *David? Psa.*51. *Behold I was shapen in iniquity; the warmth of my conception in the womb was sinfull; O purge me, wash me, create in me a clean heart: O God renew a right spirit in me*; who considers rightly the cursed radical contagion of our nature, which strives even after the grafting into Christ, and receipt of the Grace of sanctification in our spirit, and struggles for Dominion: That which we should hourly watch, lest it prevail over us; that shrub and bramble which would top or dwarf the Cedar of Gods Grace in us, *and hath force in our members to bring forth fruit unto death, Rom.*7.5. Such forcible entry makes this inborn corruption, that like the strong man keeping possession, or as a Sheriffe that hath *Posse comitatus*, and seises, and outs the owner, and barshim from the use of his goods: Such rule this unruly wickedness keeps in our hearts, and such a sway it bears, so that it is no longer I that do it, but *sin* (saith the Apostle,) *that raigns in me*, and makes

me

me lose all power, and all good, even *Bonum possibilitatis*, a loss irrecoverable, irremediable, and no cure for this wound in nature. They talk of a natural Balsom in mans body for all bodily diseases: But were it not for a spiritual bleeding balm from that anointed holy Saviour, were it not for that double spring of Grace and Blood derivable to us, and to be let in upon us for the reviving and refreshing of our fainting souls, what would become of our salvation? And though in that fountain set open for *Judah* & for *Jerusalem*, for sin and for transgression, I may wash and be cleansed from this leprosie: yet mark how that Gospel begins, both in the language of the Baptist, and his Master afterward, *Repent,——and then the Kingdom of heaven is at hand, then the Kingdom of heaven is within you*, that sweet sorrow of a contrite sinner, that usefull pulp of those tears we fall at the sight and feeling of our strong corruptions, is best to make conserve and preserve of grace in our hearts, which God and his holy Angels beholding as it is *Vinum Angelorum*, making them rejoyce in Heaven, so himself will renew his Miracle upon such souls, and turn that water into the wine of consolation.

Thirdly, After this mournfull lecture of bemoaning our loss, and deprivation, and depravation natural, Let me speak a word in season against that solemn sin of *Pride*. Look to the rock from whence thou art hewn; Some boast of original descendings from famous Ancestors, and yet too many sons are born in original debt and diseases of their Parents, of whom they are so apt to brag. But it is enough, and more for ever to strip all sorts of men out of all vain

vain and mad dreſſings and coverings of themſelves under that miſhapen and monſtrous vice of Arrogance that here they find. —— *Illud quod dicere nolo.* —— *Quod dici nolunt, & dici potuiſſe, & non potuiſſe refelli.* That which men cannot endure to hear or think upon, we are all loth to turn and look upon our Fathers nakedneſs, not out of modeſty, as *Shem* and *Japhet*, but becauſe in height and pomp, and in the vanity of high-ſoaring imaginations we ſtrive to forget both God, and him, and our ſelves. It is therefore that God in this Text comes ſtill, and calls after us, and ſhews us both the Receipt and the *Probatum*, two duſts; brings *Adam* in his hand, and preſents every man to himſelf, as in a general Glaſs of humane frailty. And this *Ubi tu?* is now no more a queſtion, but an Indicative and Demonſtrative, an Adverbial and a Proverbial, a very radical Primitive and Affirmative of *Egomet* with *Tute*, and *Ille*, *Ipſe*, and brings all to *Idem* in *Adam* here, and jumbles all the genders of mankind, common, and doubtfull, or epicœne, Sparrows and Eag'les, and all ſexes, and profeſſions and degrees of mankind, Princes and People; and calls in that voice of the Pſalm, *O ye ſons of men! How long will you love to belie your ſelves?* —— *Quid ſuperbis?* Why ſo goodly? O thou earth and aſhes! Monſtrous Incongruity to behold ſervants in the ſaddle, (ſaith *Solomon*,) and Princes to foot it by; but an incomprehenſible uglineſs in the looks of a proud man, when we look up to Heaven, and contemplate him that came down from Heaven for us men, came down indeed ſtript and empty of all his Glory. An incarnate, crucified, and humble God; Will nei-

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ther his main Precept, *Learn of me*; learn this above all thy Learning: Nor his Example, *Behold, I have given you an example*: Will nothing ſwage the ſwelling of thy proud ſtomack? Think yet there is no Grace but for the humble: no ſight of God and his Glory but for the meek. And if thou reſiſt that ſpirit of meekneſs which he ſhews thee in himſelf and in his anointed; (who if ever any mortal man is exhibted by God himſelf to all his people as a Pattern of Patience and Humility) thou ſhalt find a manifold ſenſe in that ſentence already pronounced againſt thee; *God reſiſts the proud*, that is, juſtles him in, and out of his own way of Pride, Renders him in the very acts and Elevations, in the hoiſting and ſpreading of all his ſails and wings, baſe, and contemptible, and ridiculous. God permitting many proud men by way of puniſhment to debauch themſelves with other vices, which yet do ſpring from thence; Reſiſting them in thoſe very things wherein they pleaſe themſelves, and hope to purchaſe Reverence, while by a moſt unſeemly ſupercilionſneſs, by their haughty eye-lids, ſtiff necks, loud ſpeeches, oaths, Cloaths, Buildings, they occaſion the ſtorks bill behind their backs, and expoſe themſelves oft-times to open affronts and deriſions, and ſo are a kind of maſculine brood of new Muſes to the ſmal Poets and Wits of the time, and are many times juſtly made the ſongs of drunkards. And laſtly by approof of that in the Pſalmiſts Aphoriſm, *Doubtleſs every man living in his beſt ſtate is altogether vanity*, making their moſt ſtately and beſt Eſtabliſhe their moſt hopeful and high-erected fortunes, like *Turnus* his *perfidus enſis*, or like blown glaſs,

glass, —— *Cum splendet, frangitur*, in the stretch and wresting broken, in their very acme and exaltation ruinous; and as smoak, when most supream, then to neareſt vaniſhing, with a *Sic tranſit*; which is no new experiment: every age affording ſuch Coments and Meteors, exhaled and paſt their bounds when they have crackt a while and blaz'd, fall or ſhoot, or are hurled down to their firſt original droſsineſs; ſo becoming like the *Hiſtorians Sword-chariots*, to the World at firſt a terror, and afterwards a Scorn: Men we ſee literally fulfilling that concluſive prediction, Man cannot abide in honor; which fatal frequent Event is enough to make us imagine a Favorite to be an unlawfull Calling, but that we find exceptions to the contrary in Gods own book, where we have example of his own rich friend *Abraham*, and of *Moſes*, whom he honoured as his familiar; and *John* the Favorite of our gracious Saviour. And in the *Chronicles* of former, and for the *Chronicles* of ſucceeding times, we find, and look upon ſome, *e meliore luto*, whoſe ardent and ethereal vertue preſerves them in the love, and preſervation, and protection of the Almighty, as ſo many ſtreight and noble Palms under a royal Cedar, ſtill freſh and unblaſted, as far from ſelf-wickedneſs as others envie, which is a rare complexion in felicity.

There is a fourth uſe or extraction to be had out of this, by teaching us all to turn upon our common adverſary; I mean ſin, that thus firſt threw the ball of wild-fire to the ruine of our Fathers houſe, and ſtate, and race; this is truly the noble ſcience of defence, and the only bravery of reſiſtance;

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Here then learn to ſhew mettle, courage, and ſpirit, and reſolution. Alas! What a wretched feeble and ſquib valor is it for a man to contend in blood with him that gives him then the lie, when he moſt deſerves it? or ſpeaks diſgracefully of her to him who in his own conſcience knows, he firſt and moſt hath made her liable to that reproach and diſhonour, and yet this ſame man ſo rank a coward, as he dare not enter the liſts, nor ſtand the Combat, and conflict with this Adverſary! No, no, my brother of the ſword is fouly miſtaken in judging of true courage, and muſt know that he is the poor unworthy, the only baſe and baſied fellow, that ſcorns not to be a fellow, that weakly yields to be a ſervant, and a Priſoner, and a voluntary ſlave to ſin, his mortal enemy, and content to be taken captive of the devil to do his will.

So in the point of Wiſdom, and true prudential policy, (which we all affect,) doth it ſhew vilely of? May it not ſtand with the temper of a right Engliſh conſtitution, to ſubmit to Covenants and Articles with that pernitious foe, who by invaſion ſeeks to enthral and trample on, and bereave us both of ſtate and liberty? What is it then to ſtrike an everlaſting league with ſin, and ſo with death and hell, (for ſin is their Agent, their leiger Embaſſadour,) and not rather conſpire to draw up all our Auxiliary forces of rectified Reaſon, and moral Precepts, but ſpecially confiding in cœleſtial aids of Angels, and Influences of divine Grace and Aſſiſtance, to root out the body of ſin and death, root and branch; or as it is in *Rom.*6. with a *Saltem*, *That at leaſt ſin may no longer raign and have Dominion.*

Dominion. Here every Christian Souldier, marching under the Enfign of the Crofs of Jefus, is to bid Defiance, and to run *ad Arma*, thofe efpecially of *Preces & Lachryma*: The weapons of this War-fare are fpiritual, but yet able through God to beat down the ſtrongeſt holds of Satan; And for this cauſe we ſhould be watchfull over ſins advantages, of which I will make my concluſion, and preſent a few, and ſuch as I find here in this ſtory, and in this example.

1. Firſt, The ſerpentine nature of ſin is diſcovered. And all ſins may ſay, *Decumenta damus qua ſimus origine*, from the devil in the Serpent they draw their property of Inſinuation. And yet to ſee, as the ſame Devil prevailed even at *Rome*, to be worſhipt in form of a Serpent, (you know the ſtory of *Æſculapius*,) and the notice of that too in the *Apocrypha*; The Dragon worſhipt at *Babylon*; So *Epiphanius* reckons up among his *Heretieks*, thoſe that worſhipt that very Serpent in Paradiſe, as the Author forſooth of Science. But as we muſt all be cautelous of any ſuch ſerpentine perſwaſions in the caſe of any ſin: and as all great ones are to eſchew the danger of Flatterers, the worſt of all tame beaſts: ſo a Caveat here will not be unſeaſonable againſt the Romiſh Synagogue of a ſerpentine brood, —— *Stillant in aure venenum*, creep into houſes, and ſeduce ſilly women. Againſt ſuch Serpents, bleſs God for *Ibides*, Birds that can deſtroy that crawling generation by confounding Arguments from the Truth of God; And learn even for that very cauſe, to think well of ſuch at leaſt as either in the former Age of Reformation, or in this preſent

preſent time, from Cathedral Prelacy, or other rule have ſtood up (next under God, and a gracious Soveraign,) the Pen-champions and Defenders of the Faith, as well againſt that brood, as the other dangerous extream of Sectaries,

2, A ſecond obſervation is the advantage gained by the Tempter in that way (as we ſhould think) of diſadvantage in the harſh unpleſant hiſſing of the Serpent. We wonder at the She-wolves affecting the moſt ill favoured Male, and bleſs our ſelves to think, (as well we may,) that Witches ſhould indent in blood, and endure thoſe horrid approaches which thrill our ſouls to imagine; And yet we take no notice, that in every groſs ſin we are as groſs and foul as they: For inſtance, Do but weigh the madneſs of whoredom, —— He follows her as an Ox to the ſlaughter, and as a fool to the ſtocks for correction; As a Bird haſtes to the ſnare, till a dart ſtrike through his liver, the ſeat of his luſt, —— Is not this man bewitcht, drawn by the devil down to hell? ſo ſaith *Solomon, Her feet go down to death, and her ſteps take hold on hell:* And that the hiſs of ſuch a Serpent ſhould be acceptable muſick, is it not as ſtrange as *Eves* tentation here? *Doth not the Wiſdom of God lead men to find this true in wofull trial*, confeſſed ſo, *Prov.* 5. 12. He wonders how he was ſo bewitcht, *How have I hated Inſtruction?* and then mourning bewails the ſhame and laſting brand of Infamy upon that ſin. I was almoſt brought, into what? into all evil: And where? In the midſt of the Congregation, in the face of the world. But above all, is that of the Apoſtle, which makes it more horrible then Witchcraft, or their Converſe with foul ſpirits; for

he tels us, it is in myſtick ſenſe an Abaſing, a corrupting of the fleſh and bones of Chriſt; *Shall I take the members of Chriſt, and make them the members of an Harlot*? Is not he or ſhe worſe then a Devil, would draw me to do that?

Thirdly, Sins advantage was on the womans eaſineſs to ſleight Gods prohibition, where Satans deadlieſt dart (as ever ſince we find it,) was thrown upon the fear of God, which being in all good ſouls the beginning of all Wiſdom, he therefore ſtrives to rob us of that Jewel, firſt to put out that eye, and then *Polyphemus*-like we rome about in Darkneſs and Diſtemper. Let the fear of the Lord then be the Levite in every private family, in every boſom, not to be parted from it all the dayes of our lives. Believe the Lord, and love not to trie concluſions. The ambitious man knows by a thouſand Trials in others, how hard his condition is upon the wheel, how unſafe to carry, and how difficult to diſlodge from his mountain ſituation; and yet this Pill is ſwallowed; This ſhirt of the ſoul muſt not off, till skin and all go with it. So every lying *Gehazi*, every corrupt and bribing Courtier knows how uncurable a plague will purſue him, and yet ventures for two talents, and two change of Rayment. So to the Sacrilegious, may we not ſay, as the Prophet of Oppreſſion, *Do not theſe Oppreſſors that ſuck the blood of Orphans, and rifle widdows houſes, and they that like Bels Prieſts, eate up the houſe of God and all his proviſion, and yet jeaſt it away with the Apothegme of the wiſe Silver-ſmith*, Sirs, you know that by this Craft we have our livings, our livings indeed, of which, ſome one man may be qualified, and diſpenced with all in his own ſafe conſci-

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ence to hold twenty. marry they are impropriations, or rather Sequeſtrations: And do not all theſe ſeveral Oppreſſors know the ſentence of God gone out againſt them? Do not they againſt their own conſcience with-hold the truth of God in unrighteouſneſs? and yet they would have us ſay nothing, as if we were bound to this immodeſt forbearance of pronouncing and denouncing Gods Judgements, *But the Word of God is not bound*, ſaith our Apoſtle: So let me apply in a word ro the Blaſphemer, and the falſe Swearer; He hears indeed a rumor from a Prophet, a great while ago, in another Country far of, of a roul of plagues flying in the air, and entering into the Swearers houſe, and deſtroying foundations; but he rowls in wealth and eaſe, and believes it not. And theſe ſtartlers at oaths, whoſe ſtomacks are ſo queaſie, he hath markt it, (he can tell you,) that commonly they die Beggars.

I have but one advantage more of ſin, in one word more to note unto you, of which we yet may make our beſt advantage; it is not in, but will fairly comply with the Text: It is *Deſpair*, which many times the Tempter begets upon preſumption; He makes them firſt preſumptuous, and then deſperate ſinners. At firſt it is, *Rejoyce O young man*, What needſt thou fear? at laſt, there is no repenting now, *perſcelera*; The ſafeſt way is to go through. But then againſt this charm, remember thou the voice of thy Creator, *As I live*; and the voice of thy Redeemer, *As I was content to die, I would not have the death of a ſinner*. Think of that ſecond *Adam*, the Reſtorer of all our loſſes; and in the loweſt of thy declination to a deſperate ſadneſs, uſe this queſtion here, *Where art thou man? Why art thou ſo heavy*

O my soul, so disquiet within me? Put thy trust in God, I know in whom I believe, there is all I can hope for, wish for, above all that I am able to ask or think. His blood shall wash away all my sins, though scarlet bloody sins; His Robe is pure, and large, and odorous, I will put it on, I will put him on, and then my soul, *Where art thou?* to what an height of bravery, to what illustrious Enobling, to what a Royalty, to what a Crown and Dignity, art thou advanced? and if our rising thoughts shall mount from hence, and take their flight into the presence, and before the Throne of Grace and Glory there, how might this consolation be up-heaped, and yet run over, and exceed all humane apprehension! to which Glory, let us therefore pray him to bring us, that hath so dearly purchased the same for us, even Jesus Christ *the Righteous*, to whom, *&c.* *S. D. G.*

A Collection of several mens Discourses and Opinions concerning Duels:

Out of the Spanish *History translated into* French *by* Mayerne, *this Discourse following was excerpted, and thus englished.*

IF of two evils, we must make choice of one, (as some men say in this case of Duels is necessary,) the fashion of single Combats practised by our Ancestors will easily appear more tolerable then that in use at this day. For by the former was discovered a kind of proof in things ambiguous, and in them the Princes Pleasure, or his lawfull Delegates was requisite, who first of all took notice, whether the cause deserved to put two persons of honor

honor or quality in danger of life, who might better ſerve the publique under their Soveraign, or be uſefull in their proper families. If after mature deliberation, they judged the matter muſt come to that trial and iſſue, it was with very great caution, and manifold Ceremonies, to teſtifie how carefull men were in that age of mens lives. There was Order taken for the equaling of the Combatants, to ſee that no advantage was given in arms, or in the ſtrength or furniture of their horſes, or otherwiſe. They were both depoſed concerning wrong accuſation of each other, and that they came both freely for a good and juſt quarrel, and only for the maintenance of their honor. The point and ſubſtance of which honor in thoſe days, was placed in the worſhip of God Almighty, allegiance to the King, and ſervice to thoſe Lords, of whom they had dependencies; and in loyalty and truth towards all men, courteous, peaceable, and modeſt among friends; feirce, valiant, and full of courage againſt their enemy in war. And if upon this point of honor, upon knowledge that any man had been falſly accuſed, offended, or out-raged in word or deed, by advantage either of time, place, company, inequality of Weapons, or Arms unlawfull, or unuſual, or otherwiſe had juſt cauſe to complain, there was ready means for Redreſs of the injury, as the caſe required; Order taken according to Law, or miljtary cuſtom, which would not admit any Duel, ſaving only when there was no other Remedy; much leſs would they ſuffer any Gentleman of honor to put himſelf upon an uncertain proof of arms with any one convict of raſh or manifeſt calumny. And then the faſhion was, that he that was vanquiſht, was

esteemed culpable, and counted thenceforth a Lyar, and Slanderer; and if he had his life, yet he was ever punisht with some disgrace or degradation.

Besides, For the most part, the Combate was continued or ended at the discretion of the Prince, or his Substitutes, which also did most commonly part the Duellists, and not suffer them to proceed to the utterance, but pronounced them both good and approved Cavaliers upon the place, which was a token of their prudent affection to preserve noble spirits for better uses. But if any were found of so proud & coutumacious stomack, as having no power to procure leave to fight, whether in place near adjacent or further remote where they could obtain room and liberty to combate, they might never after return unto their native home again, but were esteemed as Mutinous, in the condition of Felons and Traitors to their Prince, unless they obtained Letters Patent of abolishing their crime.

But amongst us all this is out of use; and the Procedure of our modern Duellists far different. For if it chance that some light or ignorant young fellow, do now give affront or offence unto another without cause, the point of Honor forsooth obliges the Offendor to make good his insolent deed; and he must neither confess nor frame any excuse of his fault, for that is held a sign of vanity and cowardise. And better it is to appear rash and proud, then abase himself to a modesty, which among men of the sword is counted Pusillanimity. Another resenting too deep what is but spoken by his friend in jeast, or freedom of language, which contains no real injury at all, will yet be so transported, that no repair or satisfaction shall serve; and why? because he

he ſtands upon the Punctilioes of Reputation. And a Gentleman muſt rather preſerve himſelf thus diſdainfully and incompatibly, then uſe any ſuch facility or weakneſs as ſhall derogate from true Chivalrie. Nor can any former converſation, or Amity reſtrain his fury, but fight he will; If it ſo happens that the Prince or any grand Magiſtrate will intermedle, or enquire after their quarrel; O then theſe Gallants are more fearfull of ſuch Judgement then of Thunder: They avoid it by all means, and you muſt run after them, and they will fight in private; whether the reaſon be, that they are aſhamed to diſcover the ground of their debate, which is oftentimes ſo feeble and impertinent, that themſelves know not how to ſpeak of it without bluſhing; or whether the head-long and unquenchable deſire of ſhedding mans blood have prepoſſeſſed them with an eager appetite of revenge, mingled with extream haughtineſs and folly. Better it is (ſay they,) to ſhew themſelves indocible and rebellious, then to ſubmit to ſuch a Diſcipline; for then every man would taunt them for want of courage, and that their cowardize conſtrained them to ſhun the field: Hence they grow upon the point of honor, to conclude that it belongs to no Prince by Juſtice to limit their appointments. And that a Gentleman is to acknowledge no other Equity or Law, but what the continued cuſtom of Gallants hath introduced, which gives them authority to do any thing and ſuffer nothing; and by the ſword to maintain themſelves in that priviledge moſt unjuſtly and falſly uſurpt, which the manners of the age have ſet before them.

So that men in this age muſt pretend neither fear of God, nor King, nor royal Edicts to the contrary, but

but upon the challenge readily preſent themſelves in the field, or elſe refuſing be reputed for baſe Poultroons faln from all franchiſe and nobleneſs of mind, and from thence ever to be expoſed to all outrages of the Challenger at his will and pleaſure. For the point of honor teaches a man to chuſe rather the appellation of an *Aſſaſine*, then to enter the combate with any ſuch as are baſled, and have refuſed to anſwer a Challenge. And when theſe men meet upon the encounter of a ſelf-choſen Duel, though but in their ſhirts, yet muſt they run deſperately & brutiſhly upon one anothers ſwords, rather then turn aſide from a thruſt that preſents it ſelf, or to rebate, & put it by with any care of ones own ſafety, and die rather then ſhew the leaſt geſture or countenance of fearing death: ſo that the wonder is, how this kind of Bravoes, (which ſeem born into the world for butcheries and maſſacres, & either to kill or to be killed,) can yet when they go to the wars, think it no abaſement to cover themſelves with ſtrong armor, after the example of the antient Warriors. But yet behold a more refined and quinteſſential point of Honor; for it is permitted to our Duellists, to invite a ſecond and a third, if ſo they pleaſe, which are all engaged and obliged to fight it out to the laſt againſt an equal number choſen on the other part, and ſo to kill thoſe with whom they never had quarrel or debate; but on the contrary are their own intimate friends, as it is often ſeen. This is forſooth the law of Duel; and you muſt chuſe rather (ſaith the point of Honor,) to murder a dear friend, then refuſe the requeſt of a Cavalier that doth you the ſpecial favour and honor of being his Second in a quarrel, be it right or wrong. This is counted a kind of lawfull and honourable murder; and then you are

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to account it upon the advantage more noble to kill your oppoſite outright, then to give him his life, when he is at your mercy, unleſs peradventure he be ſo baſe to beg it. So there is a double harveſt of Renown to be reaped from Duels; that is, either to murder a man, or elſe be able to vaunt that you gave him his life. If the Vanquiſher come off wounded, and die ſhortly after it, yet he comforts himſelf in point of honor ſtill, that he hath done himſelf reaſon with his own ſword, and that his Adverſary is dead before him. But for any remedy of their ſouls health, they conceive they have ſufficiently provided, if going to the combate with hearts full of rancorous hate and mortal deſpight to their neighbour, poſſeſt with aſpirit of vengeance, mixt with a vain opinion of their own excellency, dignity and valour, they throw themſelves upon their knees in ſome Church or Chappel, and pray to God with all their hearts, that he will be pleaſed to give them the Grace to kill their enemie, or conſtrain him to confeſs he holds his life from them: And if perchance they meet a Church-may by the way that hath any ſenſe or conſcience, and will take the pains by ſome ſacred Remonſtrances to divert one of theſe fellows from their miſchievous Intent, he will anſwer him with a *Tuſh*, and tell him, *Sir*, you underſtand nothing of the point of honor, or elſe depart in choler, or make a mock of his good counſel. But alas! theſe men muſt needs be far from all that's ſacred, when we ſee they never conſult ſo much as with any man of diſcretion that knows what belongs to true honor and nobleneſs indeed. But they take all their Inſtructions in this falſe point of honor from the ſuggeſtions of mans enemy the devil, *who being a Murderer from the beginning, delights*

evermore

evermore in blood-shed and destruction. By his Instigation and leading on we see them go in a gay Gallantry & Bravery to let out their unhappy souls, being men for the most part that have ever lived without God or King, or Law, or Charity, and strangers to all humane and civil society, placing all vertue in that mastiff kind of valiant going on, which lewdly they miscal *Courage*, which is a thing common to them with salvage beasts, and which yet they use on all occasions.

If ever there was any Barbarism equal to this since the foundation of the world, let those judge that have but any spark of a rational soul within them; or is there any thing amongst humane actions or devices more repugnant to the Law of God, more absurd in nature, more dammageable to the Policies and Governments of Common-wealths, more derogatory to Princes and Magistrates, and in some more criminal, in relation to divine and humane Majesty, then these modern Duels! and though some have been allowed in some cases by former tolerations, yet out of all question, if we take them in the best Form that was ever practised, (unless against an open enemy provoking and challenging in the open face of an Army,) (as the case of *David* against *Goliah*,) and they are but the inventions of nations cruel and barbarous, that never knew true Justice or Policy, much less Piety, least of all Christianity.

Thus far I gathered from that Spanish History.

Hear now a late Divine of our own, how roundly he damns this disorder, (*D. D.*) It is an hard war (saith he) that against sin, and which presses us all our life long, and in it are no *Emeriti*, no discharge in that War-fare, and yet we fight inhumane Duels, *Ubi non vincit homicida. Bernard.* and he that is murdred,

dred, dies a murderer too, becauſe he would have been one, where *Occiſor lethaliter peccat, & occiſus æternaliter perit*; He that comes alive out of the field, comes a dead man, becauſe he comes a deadly ſinner, and the dead man go to eternal death.

Sir *Walter Rawliegh* tells of Combats recorded in Scripture and Hiſtory of *David* and *Goliah*, and ſome of *Davids* Worthies againſt Chalengers, twelve of *Juda* againſt twelve *Benjamites*; among the *Romans* thoſe of the three *Horatii* againſt the three *Albani Curiatii*; Mr. *Torquatus*, and *Val Corvinus* againſt two *Gauls*; and with us, *Edmund Ironſide* againſt *Canutus* the *Dane* for the Kingdom. In *Edward* the thirds time, thirty *Engliſh* againſt thirty *Britains*, whereof *Calverly* and *Knols* were two. In *Richard* the ſecondstime, a Combat appointed twixt *Hertford* and *Mowbray*, one fought by *Anſley* & *Cotrington* on accuſation of Treaſon, wherein *Anſley* was victorious. In accuſation for Treaſon, or according to the Laws of *Normandy* for murder, rape or burning of places, the party overcome was to ſuffer death; but for trial of Right it was not ſo, nor the Appellant or Defendant bound to perſonal trial, but might do it by their Champions; and in this caſe the beaten party, or that yielded, loſt only his cauſe, and this was in Camp cloſe.

Theſe laſt ordinary in *France*, (till St. *Lewis* and *Philip le Faire* his Grand-ſon,) ſo that every Lord of the Fee, clerical or temporal, could grant it in his Juriſdiction, and Kings and Lords made profit of it; for if a drawn battle, both paid 2 ſ. 6 d. but if fought, the vanquiſhed paid 112 ſ. thence the Proverb of *Bearn* Law or *Loray*, *Ou Le Battu Paye l'amende*. (Sir *W. Rawleigh* what follows.)

Of

Of these Trials by battle, *Ivo* Bishop of *Chartres* oft complained, specially against the Ecclesiasticks ratifying such Challenges; but *Lewis* and *Philip* retrencht that Power only to Kings. In those Challenges on Treason, Murder, or any crime that was death by the Law, (and in none else,) the Rule held, *Le Defenseur estoit tenu de proposes ces defenses per une dementir*; otherwise it was concluded he did *taisiblement confesser le crime*. But after *Francis* the first gave the Lye to *Charls* the fift, Emperor, every petite companion in *France*, in imitation made the Lye mortal, and brag'd that the worst Gentleman there was braver then the Emperor.

And from hence in our time, every man arrogates a Kingly liberty to offer, accept and appoint personal Combats, and the giving the lye (which ought to be the negation only in accusations for life,) is become the most fruitfull root of deadly quarrels. This is held a word so terrible, a wrong so unpardonable, that no other recompence but blood. Whence we have derived an Art and Philosophy of quarrel, with certain grounds and rules, from whence the point of Honor, and the Dependencies are deduc'd, with many ridiculous and mystick curiosities; as a blow with a Cane, relating to a slave, shall be more dishonor then a sword, in reference to a souldier. Yet who would not make that exchange?

Examine this Lye with their condition, who are most tender in receiving it, and present death on the swords point to the Giver; yet they use nothing more in their conversation then speaking and swearing falsly; yea it is thereby that they shift and shuffle in the world, and abuse it; for who more break faith and word, and oath engaged to pay what they borrow?

row? and being ſued, are thereby proved Lyars upon Record; nay, in Complements, and vowing our ſervices, what is there but a courtly kind of lying? *Your ſervant Sir*; like the word *Vertue* in the end of an Uſurers obligation, in as full force without it; *Une marche & complot faite enſemble de ſe mocker, mentir, & piper les uns, les autres*; yet he that uſes it not, is counted a *Dulman*, or *Cynick*. And yet further conſider we that he that gives another man the Lye, when it is manifeſt he hath lyed, doth him no wrong at all; nor ought to be more hainouſly taken, then to ſay, *He hath broken Promiſe, or failed his Truſt, which amounts to a lye.* On the other ſide, when I give another the lye, and know in my own conſcience he hath not lyed, I give the Lye to my ſelf. And what cauſe have I, if I ſay, *the Sun ſhines, when it doth ſhine*, and another tels me it is a Lye, for it is midnight, to perſecute ſuch a one to death for making himſelf a fooliſh Ruffin and Lyar in his own knowledge! So that to give it in any caſe, (except of Loyalty and Life) is frivolous and irrational.

Object. They object. Theſe Diſcourſes ſavour of Cowardize. I anſwer; 'Tis true, if they call it Cowardize to fear God or hell, whereas the truly wiſe or valiant knows there is nothing elſe to be feared. For againſt an enemies ſword we find 10000 ſeven-penny men wag'd at that price in the wars, that fear it as little, perchance leſs, then any profeſt ſword-man in the world. *Diligentiſſima in tutela ſui fortitudo*; and it is (ſaith *Ariſtotle*,) a mediocrity between doubting and daring. *Sicut non martyrem pœna*, ſo not fighting, but a good cauſe declares the valiant man; In which whoſoever ſhall reſolvedly end his life, reſolvedly I mean in reſpect of the cauſe, to wit, in defence of his Prince, Religion, or Country as he may juſtly

be

be nombred among the Martyrs of God; so may those that die with malicious hearts in private Combats or Duels be called the Martyrs of the Devil. Neither indeed do we take our own Revenge, or punish the Injuries offered us by the death of the injurious. For the true conquest of revenge, is to give him, of whom he would be revenged, cause to repent him; and we lay the Repentance of another mans blood upon our own conscience, and drown our souls in the wounds of our enemies.

A second Objection or Demand will be: *Do I condemn generous defence of Honor prest with Injury?* I answer; No, if the Injury be violent; for the Law of nature which is a branch of the eternal Law, and the Laws of all Christian Kings and States do favour him that is assail'd in the slaughter of the assailant; but no Gentleman, on a Chartel, or Challenge being defied, is bound to answer in point of Honor in a private combate, because (omitting the greatest, which is the point of Religion,) the point of Law is directly contrary, which hath dominion over the point of Honor, which can judge it, which can destroy it, except you will stile those Arts honourable, where the hang-man gives the Garland. For the Laws of the Land having appointed the Hang-man to second the Conqueror, and the Laws of God appointed the Devil to second the Conquered dying in malice, I say he is base, and also a fool that accepts of any Chartel so accompanied.

A third Objection, How shall a noble or gentle man be repaired in Honor for Infamy unsufferable? *Answer.* By the Court martial; For do we not in cases of debts, goods, lands, and all things else submit (without disgrace) to law, because it may be felony to take by violence that which is our own? And if Honor

be

be dearer then goods, or life it ſelf, yet know what is true Honor; It is the Hiſtory or Fame following Acts of Vertue, or Acts of difficulty, and danger for publique good. He that in theſe fails by Cowardize or baſe affection, is diſhonoured; but acting a private Combate for a private reſpect, and moſt commonly a frivolous one, is no act of vertue, becauſe contrary to Gods Law and the Kings, nor difficult, (on even terms) nor for publique good, but contrary. For a man may be *Felo de ſe*, robbing ſo his King and Country: as for contumelious words, if I cauſe my enemy to confeſs, be ſorry, or make amends, all theſe, or any are ſufficient, and the diſ-reputation is not mine, but his: and for matter of Fact or Blows, *&c.* famous is that deciſion of the *French Marſhals* in the caſe of *Monſieur de Pleſſis* ſtruck by a Baron, which was awarded to kneel before Mr. *Pl.* in open Court ſitting in his Chair, and to tender him a ſword and a cudgil, and *Pleſſis* to chuſe with which he would ſtrike, but he forgave him: and which of theſe two had the diſgrace? If you ſay the Barons Repentance was enforced, and ſo no diſhonor to him, you may as much alledge for a thief confeſſing at the Gallows that his Repentance is enforced too, & ſo all enforced repentance is inflicted upon us for ſomething done unworthy of a Gentleman or an honeſt man, and therefore the Court of Chivalry moſt charitable; for the blood of men violently ſpilt, doth not bring forth hony bees, as that of Buls doth, which ſting but the fingers or the face, but it produces that monſtrous beaſt, *Revenge*, which hath devoured ſo many noble perſonages of ſeveral nations, as there is nothing more lamentable, nor more threatning the wrath of God upon ſupream Governors then the permiſſion; therefore K. *James* extinguiſht thoſe deadly *Feuds* in *Scotland*, and our Laws are ſtrong againſt Duelliſts in *England*.

My

My Additions *follow in a Sermon to* K. Charls. *The Heathen could rouse his friend with a* Te moneo, ut omnem gloriam ad quam à pueritia inflâmatus fuisti, omni curâ & industriâ consequare, magnitudinemq; animi tui, quam ego semper sum admiratus, semperq; amavi, ne unquam inflectas cujusquam injuria. *A Christian vertue then should be* è crassiore celâ *then for every slie to break. 'Tis for weak and guilty minds to be troubled with injurious words; like our Duellists preventing the day of Judgement, and calling their brother to account for every idle word over night, by sending him the length of his sword. But I desire to throw three or four cool words upon this* ignis fatuus, *a meteor that hath place only in a middle rank or region of mankind. For first, The whole skie of women are cleer against it; & among the males, all nobler spirits fitted for Counsel, or Government, will learn to look down with scorn upon it: Beggars and the poorer Tribes can live and die with a few brawls, or broken-heads at most. The three professions are better taught, finding no Aphorism or Law of God or man to defend it; and men of Trade and Corporations understand not the word* Fusiness *in the quarrelling Dialect: so that fighting is confin'd; it descends not usually beneath a serving-man, nor ascends above a knight. And being thus compress, the hope is, it will shortly vanish into nothing, for it rises from that which is next to Nothing, Vanity, and Lyes, and Vapors, in Tap-houses and Taverns. And you shall observe such guests still more tender of that dreadful word the* Lye, *on whom it falls in the nature of a true jeast; and such most enrag'd about Reputation, whom wise men know to have little or no Reputation to lose. Briefly, What think these Gallants of the Roman bravery and height of spirit? Can they shew me from all that story a pair of worthy Courages (out take the mercenary Fencers,) embrandled and enkindled to go forth and fight a Duel for the Lye, or the son of a whore; or any such poor froth as flies from men in wrath, or vext with distemper in drink, or play? But are we not Christians? a religion of meekness, that never occasions, much less necessitates any Disciple to a deed that must inevitably draw on, or endanger his hanging or damning, or both. The Captain of which profession, the Author and Finisher of our faith and salvation was consecrate through sufferings, made himself of no reputation, and endured such contradiction of sinners.*

FINIS.

Timothy Cooper